

# The Outlook

Vol. 65

July 28, 1900

No. 13

## CONTENTS

### THE WEEK:

|                                         |     |
|-----------------------------------------|-----|
| War in China.....                       | 703 |
| The Philippines.....                    | 707 |
| The Boer War.....                       | 707 |
| Canadian Home Rule.....                 | 708 |
| Reciprocity With Italy.....             | 708 |
| The Kentucky Conventions.....           | 709 |
| The National Education Association..... | 709 |
| The German Student Migratory System..   | 710 |
| Negro College Graduates.....            | 710 |
| Department Stores.....                  | 711 |
| Brotherhood of the Kingdom.....         | 712 |
| Cardinal Satolli.....                   | 713 |
| Sunday Observance in Paris.....         | 713 |

### EDITORIALS:

|                                      |     |
|--------------------------------------|-----|
| Our Attitude Toward China.....       | 713 |
| Sir Robert Hart.....                 | 715 |
| The Campaign.....                    | 717 |
| Modern Fact and Spiritual Truth..... | 719 |

|                         |     |
|-------------------------|-----|
| The Reality of Sin..... | 720 |
| The Spectator.....      | 721 |

### CONTRIBUTED ARTICLES:

|                                 |     |
|---------------------------------|-----|
| Promise and Performance.....    | 723 |
| By Theodore Roosevelt           |     |
| The Chinese Crisis:             |     |
| I.—China and America.....       | 726 |
| By Henry Loomis Nelson          |     |
| II.—China and Russia.....       | 730 |
| By Nathan M. Babad              |     |
| The Song of Solomon.....        | 735 |
| By Lyman Abbott                 |     |
| The Gayleys' Mountain Trip..... | 740 |
| By Jennette Lee                 |     |

### BOOKS AND AUTHORS:

|                            |     |
|----------------------------|-----|
| Monks and Monasteries..... | 743 |
| Books of the Week.....     | 744 |
| NOTES AND QUERIES.....     | 747 |
| CORRESPONDENCE.....        | 748 |

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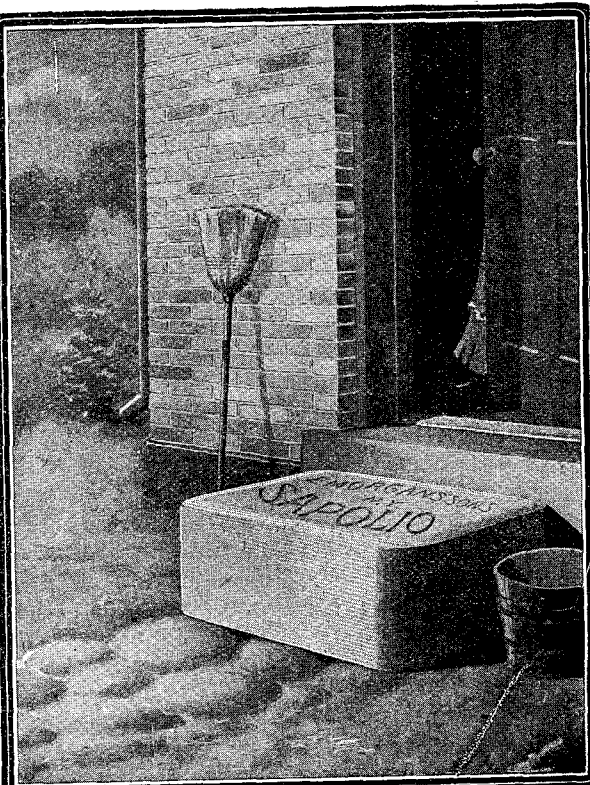
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# The Outlook

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## Chinese News

In the present exigency The Outlook can do nothing but sift out from the tangled and contradictory reports from China those which seem most probable, giving the result to its readers, with no assurance that it is not communicating to them gossip rather than news. For there are a variety of circumstances which make all reports from that Empire, at the present time, very untrustworthy; nor would it be possible with a correspondent on the edge of the scene of action to give to our readers much greater assurance of accuracy. In the first place, substantially all our news comes from Chinese sources; the Chinese are a notoriously unsafe reliance for truth even under ordinary circumstances, and the present are very extraordinary circumstances. On the one hand, the friends of law and order in the Empire—and there must be many such—are strongly interested to minimize the reports of disaster, both because they do not wish to believe that their country is given over to anarchy, and because they do not wish Europe to think so. On the other hand, the Boxers are eager, not only to create anarchy, but to create the impression that they have succeeded in so doing; for every widely circulated report of their success increases the hostility between their own people and the hated foreigner, and helps to add fuel to the flame of anti-foreign fanaticism. Add to these considerations the inclination, not merely of sensational journals to report exciting news, but of sensation-mongers to sell such news to the journals, many of which are almost compelled to give a false report to-day and correct it to-morrow rather than run the risk of being behind their contemporaries in news. Under such circumstances the responsible editors of journals are at the mercy of news reporters of various degrees of honesty and credulity, and,

since it is impossible for them to sift out the news for their readers, they must do what they are doing—give the rumors as they are received, and wait for the future to write the history.



## The Conger Despatch

This difficulty is strikingly illustrated by the so-called Conger despatch. Concerning this our information is official, and yet both Europe and America are in doubt whether to believe the information it contains. The following is the statement as given out by our own State Department: "On the 11th of this month the State Department communicated a brief message asking tidings of Minister Conger in the State Department code. Minister Wu undertook to get this into Minister Conger's hands if he were alive. He has succeeded in doing this. This morning the State Department received a telegram from Consul-General Goodnow, at Shanghai, saying: 'The Governor of Shantung informs me that he has received to-day a cipher message from Conger of the 18th.' A few minutes later Minister Wu appeared at the State Department with a telegram from Taotai Sheng, dated July 20, which had been received by Minister Wu at 8:30 o'clock this morning, reading as follows: 'Your telegram was forwarded, and, as requested, I send reply from the Tsungli Yamên, as follows: "Your telegram of the 15th day of this moon (11th of July) received. The State Department telegram has been handed to Minister Conger. Herewith is Minister Conger's reply to the State Department: *'In British legation. Under continued shot and shell from Chinese troops. Quick relief only can prevent general massacre.'*"' This reply was in the State Department cipher, and it is regarded by the State Department as genuine, inasmuch as forgeries

seem under the circumstances impossible." It is understood that in the desire to protect the Department's present cipher, the above is not the original sequence of words, but is a paraphrase and transposition. It should be noted that the despatch from Mr. Conger is not dated.



**Divided Opinion** Secretaries Hay, Root, and Long, in common with many less well informed, declare their belief that this message was written by Mr. Conger between July 14 and July 17. It is possible that the Washington officials have more substantial grounds for their confidence than have others, but all those believing in the genuineness of the despatch declare that (1) a forgery would be difficult if not impossible, since the cipher is not known to the Chinese Government; (2) supposing the despatch to be a forgery, if the Chinese had courted delay they would hardly have sent a message the effect of which would necessarily hasten the advance of a relief column. A fraudulent despatch would have been more apt to announce, as did the Imperial Edict of last week, that the legations were safe and under the protection of the Chinese Government; (3) that if the Chinese were prepared to suppress a date, they would be equally ready to change it. Those who do not believe in the genuineness of the despatch say either that (1) the Chinese have the State Department's code in their possession, Mr. Conger not having been able to destroy it, and have mastered its complexity, therefore the despatch is a forgery, though from its tenor an inexplicable forgery; or (2) it is one of the many genuine messages sent from the legation, but intercepted by the Chinese, probably with many other similar communications, during the last days of the siege. It certainly bears a striking similarity to Sir Robert Hart's message forwarded June 24. It is also pointed out that this despatch, like the later one announcing that the legations were safe on July 20, had come through Yuan-Shi-Kai, the Viceroy of Shantung, an official who has already exhausted the patience of foreigners with repeated contradictions of his own information. Whether genuine or not, we have no doubt that it should be treated as gen-

uine until the reverse is proved. There is reason to believe, however, that the Government is again using every effort to secure communication with Minister Conger, and this time to get an answer which will be conclusive enough to remove any shadow of doubt.



**Secretary Hay's Action** On receipt of the despatch Secretary Hay repeated his request to the Powers to combine with American forces in an immediate advance upon Peking. There had already been considerable criticism of the failure of the allied forces to move on Peking without waiting for further reinforcements. The other Powers, however, appear to think that the rainy season, together with the allies' lack of equipment, will greatly delay the start of a relief column. Whatever the Governments may feel, it is a satisfaction to note that popular feeling abroad is coincident with that here; for instance, the London "Daily Telegraph" says: "Unless the Powers are capable of responding immediately to Mr. Hay's appeal by ordering their united forces to face and risk all for an immediate advance, the days not only of old chivalry, but of modern humanity, are dead together." The first step toward such an advance, however, has been taken in the capture of Tientsin, and in its protection as the base of the allies. The next thing will be to protect the line of communication. Meanwhile, in our judgment the Americans ought not to wait until jealousies between the Powers are allayed and all can agree to act together. If there were American forces at Tientsin adequate for a forward movement, we should like to see them move forward at once, but if the American, English, and Japanese forces combined are adequate, we should hope that they would advance at once, under one commander-in-chief, for the succor of foreigners in Peking, leaving the other Powers to follow or not whenever they get ready. The arrival of the Ninth Infantry has added fifteen hundred Americans to the Tientsin garrison. Two thousand of the fifteen thousand troops detailed for duty in China are taken from the Cuban service, and are now on the way to their new station. France has also detailed fifteen thousand. About forty thousand

troops have now been landed at Taku. A strong attempt has been made by the Powers to establish an international cable connecting the base of operations in China with Shanghai, Port Arthur, or some other point, through which speedy communication may be had with the outside world. Either Taku or Chifu may be the terminus in China. It is only a hundred miles from Taku to Port Arthur, but as the Russian lines in Manchuria are now so seriously interrupted, another route may be chosen. From Taku to Shanghai, the terminus of the English cable, the distance is six hundred miles. Fortunately our War Department has fifty miles of cable ready to be shipped to Manila, and by the first of next month will have four hundred more. This cable was to have been used for inter-island communication, but the urgency of the situation in China may cause us to render a high service to the Powers by diverting it thither.



#### The Emperor's Appeal

On Saturday of last week the United States Government received through the Chinese legation at Washington what purports to be a direct appeal from Kuangsu, Emperor of China, who asks us to extricate the Imperial Government from the difficult and dangerous position in which it finds itself as a result of the Boxer rebellion and the ensuing hostile attitude of the Powers. The French Government also received a similar appeal, but replied at once that the Emperor's request would be considered only upon absolute knowledge that (1) freedom of communication has been assured between the Ministers at Peking and their respective Governments, (2) that the officials responsible for actual events had been dismissed by the Government, (3) that the troops had been ordered to cease hostilities against foreigners, and (4) that measures have been taken for the rigorous repression of the Boxers. This task for the Chinese Government, in its present straits, seems an impossible one. The French reply should therefore hardly be a model for a reply from our own Government, whose line of policy is different, as Admiral Kempff's inaction at Taku showed. Secretary Hay's course is now emphasized by his belief that the foreign

Ministers in Peking have not been killed; the course of other Governments than ours seems to be based on the supposition that they have been, a course inducing a hostile attitude on the part of the Chinese. But whatever his belief, Secretary Hay is willing temporarily to accept the last statements of Chinese officials as to the safety of the Ministers. Such a policy doubles the chances of those Ministers. Not only may they be reached by troops, they may even be reached by the friendly offices of some Chinese officials, placated by our tact. On Monday of this week the State Department made public an Imperial Edict, issued July 17, a paragraph of which reads as follows:

The present conflict between China and the foreign Powers had its origin in the long-standing antagonism between the people and Christian missions. The subsequent fall of the Taku forts precipitated the meeting of force with force. The Imperial Government, having due regard to the importance of international intercourse, still refused to go so far as to interrupt the existing relations. We have already repeatedly issued decrees providing for the protection of the foreign legations, and also commanded the provincial authorities to protect missionaries. Inasmuch as there is still no cessation in the employment of force, foreign merchants and subjects residing in China, who form a numerous body in the country, should be protected without distinction. We hereby command all the Tartar Generals, Governors-General, and Governors of the provinces to look after the foreign merchants and missionaries living in the open ports, prefectures, departments, and districts under their respective jurisdictions, and to afford them due protection in accordance with treaty stipulations without fail.



#### Foreign Action

The Governments of the United States, England, Great Britain, and Germany have now accredited special envoys to China to replace their Ministers, who, if living, are for the present incapacitated for work. The special envoy of the United States is Mr. William Woodville Rockhill, formerly Secretary of our legation at Peking; later Assistant Secretary of State, then Minister to Greece, and, until last week, Director of the Bureau of American Republics. He has considerable familiarity with the Chinese language, history, people, policy, and diplomatic methods. The scope of his credentials comprises information to our Government as to the true state of affairs in China, and, under the

instructions of the State Department, action in negotiations with such Chinese authorities as it may be advisable to recognize. The British envoy is Sir Walter Hillier, who has spent nearly thirty years in consular and diplomatic positions in China and Korea. He has already arrived in this country on his way to his new post. The German envoy, who is proceeding the other way round the world, is Dr. von Mumm von Schwarzenstein, lately Ambassador *pro tem.* at Washington. He is not made full Minister to China, as Germany has not yet been officially informed of the death of Baron von Ketteler, refusing to regard the information which has come as emanating from the Chinese Government, if there is still such a thing as a central Government. The envoy, therefore, like our own, has gone empowered to negotiate with single or joint Viceroy. The United States, Great Britain, and Germany have thus given a signal exhibition of reliance on Chinese officials at a time when apparently no other reliance is possible. Many believe that only such a disposition to negotiate with officials outside the sphere of greatest disturbance has prevented the destruction of foreign life and property at the smaller treaty-ports, such as Ningpo, Amoy, Fuchau, and Wuhu, not to mention the additional security obtained at the great treaty-ports of Shanghai, Hankau, and Canton. With the cultivation of the confidence of leading Chinese officials, especially those in the Yangtse Valley, the co-operating powers will find themselves in a position to secure valued support when every other resource fails. The British Parliament has just passed a law prohibiting the export of arms or ammunition to that country, a measure probably to be followed by similar action from the other Powers, and the German Government has stopped all cipher telegrams emanating from the Chinese legation at Berlin.



**The Boxers: The North** Meanwhile the Boxer movement has now spread over the entire Chinese Empire. Mr. Allen, our Minister to Korea, reports that it has reached the boundary of that country, a Roman Catholic mission having been destroyed by Boxers

only three miles from the frontier. Many armed Chinese are entering Korea, and the natives of Pingyang, the most northern province of Korea, are alarmed. A fight having taken place between the Koreans and the Chinese, the Korean Government is sending troops to the Yalu River, the boundary, and has requested Japan to do the same. Russia, however, objects. She has at present her hands full with a special phase of the general disorder. It was announced last week that Prince Tuan had mobilized nearly a million men, divided into corps, and that the northern corps had been ordered to expel foreigners from the Amur district. On the heels of this news came the intelligence that, near Aigun, a Chinese town on the Manchurian bank of the Amur River (for a thousand miles the Amur forms the frontier between Manchuria and Siberia), two thousand Chinese had seized a Russian transport, had killed her escort, and had attacked Blagovestchensk, a Russian town on the Siberian side, the capital of a province. The Chinese overwhelmed the garrison, occupied the town, and cut the Trans-Siberian Railway connection. Russia administered prompt punishment, re-occupying the Amur capital with a large force, though at a loss in casualties of several hundred men, and, it is believed, completely annihilating the Chinese column. Russia is thus provided with an admirable pretext, and probably with an indisputable right, to enforce terms, entirely apart from and transcending those to be enforced by the allied powers for damages, not only to their property, but to their consular and diplomatic officials, engineers, merchants, and missionaries. Though Russia has two hundred thousand soldiers north of the Great Wall, and has latterly regarded Manchuria as practically her own province, there have been hostile encounters in Manchuria between the Boxers and the Russians in which the latter have been generally victorious, though at a heavy cost. Russian refugees from Mukden, the ancient Manchu capital, and from Niuchang (one of the two Manchurian commercial ports, Talienswan being the other) have arrived at the fortress of Port Arthur. In the northern provinces on the other side of Chili the Boxer movement has also spread; the principal

massacre reported last week occurred at Taiyuen, in the province of Shansi, two hundred and fifty miles west of Peking.



**The Boxers: The South** The Viceroy of the central provinces—Honan, Hupe, and Hunan—have now joined the cause of Prince Tuan, and are marching overland with their armies. From the south fifty thousand Black Flags—irregular Chinese troops representing the scum of the population—are marching from Canton to Peking, under orders from Li-Hung-Chang, who, until last week was Viceroy of the province of Kuangtung. Some years ago the Black Flags committed such atrocities upon the French in Tongking that the Chinese Government was obliged to disavow their acts and to denounce them as rebels. Such an army of marauders will be a menace in every province through which they must journey. Li-Hung-Chang has now been transferred from Canton to the north, where he is to undertake the Viceroyalty of the province of Chili. On his journey north he stopped at Hongkong, where, as at Canton, the foreigners strongly appealed to him not to leave the south—a region long the prey to the depredations of pirates and robbers, but which, under his rule, had become more peaceful. As he persisted, nevertheless, in his journey, Sir Henry Blake, a clever ex-Irish police magistrate, now Governor of Hongkong, promptly demanded large reinforcements from India to enable him to hold Kaulun, the British territory on the mainland of Hongkong, and virtually commanding it. Sir Henry knew that during the last six months no less than fifty thousand Mauser rifles, with the necessary ammunition, and a large quantity of quick-firing guns had been landed at Canton, and that these consignments had been received by certain merchants who were later discovered to be Boxer agents. Such importations could not have arrived without the Viceroy's knowledge. A brigade of British troops, therefore, on the way from Calcutta to Taku, has been detained at Hongkong.



**The Philippines** Last week Señor Buoncamino sent to Aguinaldo, by means of Aguinaldo's mother, the amnesty resolutions adopted by the meeting of

representative Filipinos in Manila on June 21, together with General MacArthur's answer to them, and other documents bearing upon the restoration of peace. It is understood that Aguinaldo will summon his advisers, and that a reply may be expected within a month. The Manila Filipinos have given a dinner in celebration of President McKinley's order of amnesty. It is reported at Manila that last week no less than two hundred insurgents were killed and a hundred and thirty surrendered or were captured. One hundred rifles were taken. Twelve Americans were killed and eleven wounded. This includes Colonel Birkheimer's casualties near Taal. Captain Roberts, however, captured last May, has been rescued. These facts make it clear that Aguinaldo is still an influential factor in the Philippines, and that the amnesty proclamation, though influential, has not yet accomplished the pacification of Luzon, though for that time is of course necessary. General MacArthur is about to lose two valued officers, if the report from Washington is confirmed which assigns to General Chaffee's command in China Generals F. D. Grant and T. H. Barry, the last named Chief-of-Staff to General MacArthur. General Wilson, the senior brigade commander among the appointees for China, is expected to start immediately for that country from Cuba, where he has been Governor of the province of Matanzas. His appointment is highly commended by those familiar with his career as a cavalry commander in the Civil War as well as by those who served with him in Cuba.



**The Boer War** Interest in the Boer war last week centered not so much in the two British victories in the North at Lindley and at Heidelberg, or in the Boer success in again cutting Lord Roberts's communications both by railway and telegraph, cleverly capturing a hundred Highlanders in the process. Public interest centered rather in an event in the South, namely, in the announcement of British policy by Sir Alfred Milner, Governor of Cape Colony, in his speech opening the Cape Colony Parliament. He referred to the patriotic manner in which all the self-governing colonies had responded to Great Britain's call for aid, and said that the end of the war was

approaching. Those concerned in the rebellion, he added, would have to answer for their misconduct. Parliament would be asked to approve a bill providing for a special court with special powers to try hundreds who have already been put in jail, and others who appear to have taken a leading part in the rebellion. A commission would be created to deal with the rank and file of the Cape Colony rebels, with the power of sentencing for a period of five years and to disfranchisement and deprivation of other civil rights. It is understood that Mr. Schreiner, the retiring Premier, will co-operate in the main features of the plan outlined by Sir Alfred Milner. The penalty of disfranchisement upon conviction of guilty persons for treason is weakened by the establishment of two courts. One of these only may pronounce the sentence of perpetual disfranchisement, the power of the other, as Sir Alfred Milner stated, extending only to the infliction of a disfranchisement for five years. By this ingenious scheme, the law will receive due respect, but so will leniency towards the Cape Colony Boer insurgents.

**Canadian Home Rule** Following the plan proposed in the new Australian Constitution, Canadians are now beginning to call for such a change in the British North America Act as will insure to them greater local home rule. The point in question concerns the appeal taken in general cases from decisions of the Dominion Supreme Court to the Judicial Committee of the British Privy Council. The new Australian Constitution provides that, whenever disputes arise between the Confederation of Australia and one of its constituent States, the decision of the Supreme Court of the Australian Commonwealth is to be final. No appeal may be taken to the British Privy Council unless both parties agree thereto. The only cases when an appeal may be taken are when the decisions of the Australian Supreme Court affect the interests of some other part of the Empire. Canadians declare that in contrast they are in a condition of greater judicial dependence, and there is in Canada a demand that their supreme Canadian judicial body shall be the final appellate tribunal

in all matters purely interprovincial, leaving to the Privy Council appeals only in cases when imperial and international interests are involved, as is already provided for Australia. It is not easy for an outsider to see any reason why this principle should not be applied to Canada as well as to Australia.

**Reciprocity with Italy** Last week, under the power given to the President by the Dingley Law, another reciprocity agreement was proclaimed—this time with Italy. It is the same kind of an arrangement already made with France and Germany, and fixes the following rate of duties on products of Italy imported into the United States: On argols, or crude tartar or wine lees, crude, five per centum ad valorem. On brandies or other spirits manufactured or distilled from grain or other materials, \$1.75 per proof gallon. On still wines and vermouth, in casks, thirty-five cents per gallon; in bottles, \$1.25 per case of two dozen. On paintings in oil or water colors, pastels, pen-and-ink drawings, and statuary, fifteen per cent. ad valorem. It is interesting to note how apparently easily these three agreements have been made, compared with treaties which must be confirmed by the Senate. It is even surprising that the Senate, rather jealous of its co-ordinate treaty-making power, has permitted the possibility of mere Executive agreements. Regarding commercial treaties, however, the suggestion has been made that the United States could hardly do better than to follow the plan common in European countries, to have an elastic legislative tariff with maximum, medium, and minimum schedules, and then to allow the Executive power to apply one or the other as circumstances warrant.

**Independents** Some Independents met last week at the Plaza Hotel in New York City for the purpose of giving added impulse to the movement for what is called a third ticket, but what, bearing in mind the tickets already in the field, should be called a ninth ticket. They agreed upon a brief proclamation of their principles, which included a condemnation of the Republican party as standing for

special privilege, and of the Democratic party as representing disorganized fanaticism. They thus formulate the principles on which they propose a new party shall be based:

First—A return to the political doctrines of the Declaration of Independence and the Constitution.

Second—The recognition that not only Cuba and the Philippines, but Porto Rico and Hawaii, are entitled to independence.

Third—Genuine monetary reform.

Fourth—Civil service reform.

Fifth—The abolition of special privilege, whether of tariff or any other origin.

The first and third principles require further definition; the second we do not believe in and do not think the American people believe in; the fourth and fifth are sound and need to be pressed, but under present conditions we think can be better pressed within existing parties than by the attempted formation of a new one. The significance of this movement cannot really be measured until after the meeting of the Gold Democrats at Indianapolis. It may have effect in determining the action of that body, in which case it will have some significance; otherwise it will probably have little or no effect on either the impending election or the future history of the country.



#### The Kentucky Conventions

Both parties in Kentucky held their State Conventions last week. The Republican Convention was, perhaps, the shortest on record. It was called to order at quarter past two Tuesday afternoon and adjourned before five. The platform adopted denounced the Goebel Law as subversive of civil liberty, demanded its repeal as essential to the preservation of republican institutions, and commended Governor Taylor for the efforts made to prevent the State from having as officers men defeated at the polls. Ex-Governor Bradley nominated for Governor National Committeeman John W. Yerkes, who is now Collector of Internal Revenue in one of the Kentucky districts, and the Convention unanimously made Mr. Yerkes its candidate. Much enthusiasm was aroused, say the despatches, by ex-Governor Bradley's declaration that if revolution was necessary to restore liberty to the people of Kentucky he was for revolution. The Democratic Convention was called to

order a little before three Thursday afternoon, and did not finish its business until after three the next morning. The platform adopted was in conformity with the reported agreement of the Democratic leaders that the Goebel Law must be amended so as to give the Republicans representation on all the election boards. It declared that, until the law was so amended, the Republicans should have such representation. The principal plank in the platform, however, was an arraignment of the methods employed by Governor Taylor to prevent an appeal to the courts for the settlement of the election contests. Governor Beckham, who was the candidate for Lieutenant-Governor a year ago, was nominated on the first ballot to fill out the unexpired term of three years to which Senator Goebel was declared elected.



#### National Education Association

The recent meeting of the National Education Association at Charleston, S. C., was successful from many points of view. The city is one of the most delightful in the country, and the charm of its cordiality was felt for the first time by most of the delegates, who found that the charm had not been in any way overstated. The attendance was small as contrasted with that at Los Angeles last year; there was, nevertheless, an attendance of about twenty-five hundred teachers. The attendance of representative men was very large, and the interest manifested by the people of Charleston in the meetings was quite as great as their hospitality. Dr. Booker T. Washington's address, which was given in the evening, attracted an immense audience, which the speaker held without effort; and his presentation of those features of the educational problem which primarily affect the negro and the Southern States appeared to command the approval of his Southern quite as much as of his Northern audience. Every reference to educational matters as they affect the countries over which the United States is now for the first time exercising authority awoke the keenest interest, and it was evident that the subject lay very near the hearts of those who were present. Dr. James M. Greene, Principal of the State Normal School at Trenton, N. J., and

well known for his sterling work as an educator, was chosen President of the Association, and the next meeting will be held either at Detroit or Cincinnati. The sentiment of the Association was fully expressed in the report of the Committee on Resolutions, Dr. Nicholas Murray Butler acting as Chairman, the substance of which as regards our territories and colonies we present herewith:

What has served the people of the United States so well should be promptly placed at the service of those who by the fortunes of war have become our wards. The extension of the American common-school system to Cuba, Porto Rico, and the Philippine Islands is an imperative necessity in order that knowledge may be generally diffused therein and that the foundations of social order and effective local self-government be laid in popular intelligence and morality. The provisions of law for the civil government of Porto Rico indicate that it is the intention of the Congress of the United States to increase the responsibilities of the Bureau of Education. We earnestly urge upon the Congress the wisdom and advisability of reorganizing the Bureau of Education upon broader lines, erecting it into an important department on a plane with the Department of Labor; of providing a proper compensation for the Commissioner of Education, and of so constituting the Department of Education that, while its invaluable function of collating and diffusing information be in no wise impaired, it may be equipped to exercise effective oversight of the educational system of Alaska and of the several islands now dependent upon us, as well as to make some provision for the education of the children of the tens of thousands of white people domiciled in the Indian Territory, but who are without any educational opportunities whatever.

We need hardly add that The Outlook is in hearty accord with this principle. The Nation ought to maintain, if need be at National expense, a public-school system, free from ecclesiastical control, in all territories and colonies of the United States, until the community is able to organize and maintain its own system. Had we always done this, the problem of civilization would have been far less serious than it has been. This should be our reply to the claims by the friars in the Philippines to monopolize education there.



#### The German Student Migratory System

Few German students spend all of their Wanderjahre in one place, or would think it wise so to spend them. The system of changing from one univer-

sity to another is rooted and grounded in an ineradicable migratory impulse, noted among all Germans, and especially to be noted in latter-day extension of German commerce over the globe. Most Teutons include two and some three or four universities in their scheme of education. There is not so much frittering away of time in such changes as might be expected, and there is one patent advantage, from which we, had we such a custom, would reap great gain. The advantage lies in the continual and intimate intercourse between East and West, North and South. Though the number of Bavarians and Wurtembergers at Berlin and Leipsic is large, it is surprising to discover that no less than two thousand North Germans attend South German universities. A help towards breadth of vision as well as depth of culture might be the result if such an interchange were in vogue here, between California or Chicago and Harvard, for instance, or between Ann Arbor and the Johns Hopkins. For it is in his student days that one is perhaps most apt to be impressed by the varying views of sectional life and thought. The result of first-hand knowledge of such varying views ought to result in clearer, calmer, better balanced judgments.



#### Careers of Negro College Graduates

Professor Du Bois, of Atlanta, whose brilliant undergraduate work at Harvard and post-graduate work in the same school and in the University of Pennsylvania have commanded National attention, continues most effectively to use "the learning of the Egyptians" to help in the emancipation of his own people. Each year the Conference held at Atlanta under his direction presents to the country some encouraging line of work which has been or can be undertaken to advance the condition of his race. At this year's Conference the facts presented related to what has been done for the higher education of the negro. Since 1826, when the first negro graduated from an American college, there have been, Professor Du Bois finds, 2,414 negro graduates, two hundred and thirty-five of whom were women. The "colleges" range from Harvard to those to

which the name is given only by courtesy. Of the 1,223 graduates from whom replies were received as to their occupation the chart prepared by Dr. Du Bois showed the following division :

|                                                                                | No. | Per Cent. |
|--------------------------------------------------------------------------------|-----|-----------|
| Teachers.....                                                                  | 675 | 55        |
| Ministers and Christian Workers.....                                           | 233 | 19        |
| Physicians.....                                                                | 76  | 6         |
| Lawyers, merchants, farmers, editors, artisans, Government employees, etc..... | 239 | 20        |

Diligent inquiry failed to show that any one of these graduates was a charge upon the public. Unfortunately, many of the alumni failed to answer the question as to the assessed value of their real estate, but the average amount returned by the considerable number who did reply was twenty-five hundred dollars. The number of negro graduates has been rapidly increasing. There were only a score of them all told before the Civil War, while there have been about twelve hundred during the past decade. Nevertheless, at the present time there is only one negro college graduate to each sixty thousand negroes. The number of these graduates is certainly still far too small for the work of leadership naturally devolving upon them. It is encouraging to note that ninety per cent. of those educated at the South remain there, and that "fifty per cent. of those educated at the North return to the work of uplifting their fellows at the South."



#### The Syracuse Municipal Lodging-House

The Municipal  
Lodging-House of  
Syracuse, N. Y.,

which was formally opened just a year ago, seems to have proven a decidedly successful experiment. During the first half of the present year the expense of maintaining it has been a little less than \$2,700, and as an offset to this expense the city has received over twelve thousand hours of labor upon its streets. The number of applicants for lodging has not been so great as was feared. The average in midwinter rose only to twenty-five a day, and it fell in June to eight a day. Those who apply for lodgings are required to register their names, addresses, and occupations, and to spend their evenings in the lodging-house instead of on the

streets during the time they are receiving shelter. A comfortable reading-room is provided for them, and also a bath-room, the use of which is obligatory. Supper is served at five in the evening and breakfast at seven in the morning. In the morning, after the lodgers have put their rooms in order, they go out with attendants at eight o'clock and work until noon, shoveling snow in winter and cleaning streets in all seasons of the year. In the afternoon they are free to seek permanent jobs. They may remain at the lodging-house for two weeks, but we learn from Mr. Robert M. Barker, of Syracuse, that "nearly all find work before the time limit expires. In fact," he says, "the lodging-house has tended to become a clearing-house for contractors, farmers, and others needing unskilled labor for such work as ditch-making, picking fruit, beating carpets, cleaning sidewalks, and mowing grass." The most direct help rendered by the institution, of course, has been its furnishing work to men who really wished to work. But the help received by the city has been even greater than the help given, for the lodging-house has been relieving its citizens of the burden of supporting men able to work, but unwilling to do so. "During the last winter," says Mr. Barker, "thousands of meal and lodging tickets were distributed among householders and business men with instructions to present them to any one soliciting alms or food. In consequence there have been fewer tramps." There have also without doubt been fewer persons with a guilty sense of having either refused to relieve those in want or of having weakly given where the gift was a dishonor instead of a help to the recipient.



#### Department Stores at Home and Abroad

The Massachusetts Bureau of Labor has been publishing some statistics which seem to show that department stores are encroaching upon the business of "single line stores" much less than the public is disposed to believe. Comparing the census of Boston in 1875 with that in 1895, the returns show that in most lines of goods the number of stores has increased about as rapidly as the city's population. For example, in 1875

there was one grocery for every 357 people, and in 1895 there was one for every 360 people. In dry goods there was of course a greater relative diminution in the number of stores, but the change was only from one store to 2,023 people to one store to 2,643 people. Taking all kinds of stores together the change made was as follows:

|           | Population. | Number<br>of<br>Stores. | People<br>to Each<br>Store. |
|-----------|-------------|-------------------------|-----------------------------|
| 1875..... | 341,919     | 2,734                   | 125                         |
| 1895..... | 496,920     | 3,499                   | 142                         |

The Commissioner reports that while there is some danger that the department stores will establish a monopoly in the handling of certain kinds of goods, this threatened evil demands less attention from the Legislature than the existing evil of fraudulent advertising. In Prussia, where the same problems have been under consideration, the statistics recently published in the Yale "Review" show that a much more rapid concentration of industry has been going on, and a recent enactment by the provincial Legislature divides retail stores into four groups, the first comprehending articles to be eaten or drunk, the second articles of clothing, the third furniture, and the fourth jewelry, toys, books, and other articles not included in the first classes. Stores dealing in a single class of goods are not specially taxed, no matter how large a business they do; and small stores are not specially taxed, no matter how many classes of goods they handle. But stores handling more than one class of goods are taxed about one per cent. on their sales if they exceed \$100,000 a year, and two per cent. if they exceed \$275,000 a year. The Springfield "Republican," says that the Prussian Minister of Finance, Dr. von Miquel, does not attempt to defend the measure as conforming with permanent public policy, but claims that it will afford small tradesmen a breathing spell in which they may organize associations for the purchase of goods on as advantageous terms as the department stores.



Brotherhood of the  
Kingdom

The eighth annual Conference of this body will be held at its usual place of assembly in Marlborough, N. Y., eight miles north of Newburg, August 6-10.

On its programme is a series of four papers on "The Prophets of Israel," and another on "Modern Prophets," particularly George Fox, John Wesley, Maurice, and Ruskin. A third series will be on "The Programme of Christianity," as specialized in "Personal Regeneration," "Church Relations," "Missionary Extension," and "Social Transformation." A fourth will present the new conceptions of Christian enterprise that are developing in religious thought under such titles as "The New Evangelism," "The New Church," "The New Conscience," and "The New Discipleship." In addition to these, such topics of practical interest are announced as "The Nationalization of Monopolies and Trusts" and "The Next Steps in Social Reform." To this substantial bill of fare are added a Conference of Christian Workers, August 9, and a Farmers' Meeting, August 10. "The Problem of City Saving" will be discussed at a popular meeting, August 9, in one of the village churches, in addresses by Dr. Josiah Strong, the Hon. Clinton R. Woodruff, and Mr. J. B. Reynolds, of the University Settlement in New York. Among others who are named in the programme are Professors E. W. Bemis and the Revs. L. W. Batten and C. E. Wyckoff, the last named Secretary of the Brotherhood of Andrew and Philip, and the Hon. H. H. Lusk, of New Zealand. A paper has also been promised by Mr. Richard Heath, of England, founder of the English Brotherhood of the Kingdom, on the controversy which has grown out of his recent article in the "Contemporary Review," on "The Waning of Evangelicalism." The devotional "Twilight Meetings" on the hilltop under the stars have always been an attractive feature of these annual gatherings, and draw largely from the immediate vicinage. This year a new departure will be made in the conduct of the Twilight Meetings. A definite topic will be assigned for each of these gatherings and a leader appointed. The last of the Twilight Meetings will be on the topic, "What It Means to Be a Christian," and will be led by the Rev. C. E. Bronson, of Saginaw, Mich. Attendance at two of the Brotherhood Conferences warrants the statement that the promise of the programme is abundantly fulfilled. The place is easy of access by rail or boat. The

Rev. Leighton Williams, Corresponding Secretary, 312 West Fifty-fourth Street, New York City, will willingly communicate any further information.



**Cardinal Satolli** The many friends and admirers of Cardinal Satolli, the first Papal Delegate to this country, were not surprised to learn last week that he has been appointed Prefect of the Propaganda by the Pope. It has been tacitly understood among all who know Cardinal Satolli that he would reach a yet more exalted dignity by reason of his marked executive ability. During most of Pope Leo's reign the office of Prefect of the Propaganda has been filled by Cardinal Ledochowski, an exile from Germany, who had spent two years in a Prussian prison previously, owing to his conflict with the Falk laws. After his liberation the Pope called him to Rome and raised him to the Cardinalate. The Congregation of the Propaganda has the general control of the Catholic faith in missionary countries, like our own, for instance, where no State religion exists by law. Such questions as those of ecclesiastical discipline and episcopal appointments come under its management. As Cardinal Satolli has a thorough working knowledge of the needs of Roman Catholics in America, his appointment, from their standpoint, is probably the best which could have been made. It may be expected that, under his administration, the conditions of the American Church will be understood and appreciated, and that the administration will be moderately liberal.



**Sunday Observance in Paris** Despite the Exposition, or, rather, as some Parisians believe, because of it, the movement against keeping shops open on Sunday in Paris has recently gained considerable encouragement, writes a correspondent in the New York "Times." A few weeks ago M. Millerand, Minister of Commerce, and M. Mougeot, Under Secretary of State for Postal and Telegraph Matters, issued a circular inviting an expression of opinion from the Chambers of Commerce as to the advisability of closing Post Offices and stopping the work of postal employees at noon on Sun-

days, provided that the telegraph offices always remained open, and that arrangements were made for the sale of stamps and postal cards at telegraph counters. The Chambers of Commerce strongly supported the proposal of the Ministers, and adopted a resolution in favor of the entire plan. The "Times" correspondent thinks the proposed arrangement will soon be put into execution, thus stopping the afternoon deliveries. "The scheme finds favor among business houses generally, as they consider that the present system is no longer justified by the requirements of business, and when once the rule has been put into force, those stores which still keep open on Sundays will be forced to close." Those familiar with Paris know that most of the houses of any importance already close on Sundays, and among the smaller tradespeople even the grocers close at noon. The postal service, however, has held out until the present time, closing at four in the afternoon.



## Our Attitude Toward China

With the exception of the alleged message from Minister Conger at Peking, of which an account appears in another column, all the news from China for weeks past has come from Chinese sources. At this writing it would seem as if we apparently had little reason greatly to doubt the authenticity of the despatch from Mr. Conger, yet there is alarming doubt as to the time when the despatch was sent. That uncertainty leaves the whole question of the safety of the foreigners at Peking still shrouded in mystery. If the Conger despatch is authentic, and was sent last week, further intelligence from Peking cannot be much longer delayed. Every additional day of silence will tend to discredit the message which our Government has accepted as authentic.

Nevertheless, in spite of the uncertainty, both as a matter of principle and policy, the Government is acting wisely in assuming that the despatch from Mr. Conger was sent by the Minister some time between July 14 and July 17. It is assuming, also, that the foreigners in Peking are safe;

that they have been protected by the Chinese Government from the fury of a mob ; that that Government still maintains its friendly attitude toward foreign Governments, and is endeavoring to fulfil its treaty agreements with those Governments ; that it is engaged in a desperate conflict with a revolt of great and perilous proportions. Acting on these assumptions, the Government has refused to recognize a state of war as existing between itself and the Government of China. It is assuming good faith on the part of the Chinese Government, and has avowed its intention of aiding that Government, so far as possible, in restoring order in China. It has taken this stand without in any way jeopardizing its claims for full and adequate compensation and apology in the end for whatever mischief has been wrought by the present disorder.

In taking this course the Government of the United States has planted itself upon the highest principles of international action, and has taken the line of strongest policy. Between nations, as between individuals, no attitude is likely to evoke greater friendliness, or a keener sense of justice, than an attitude of respect and confidence. The Chinese differ widely from us in their ideas of duty and their conceptions of international relations ; but they are human. To treat them as if they were treaty-breakers and murderers would be to provoke them to become what they are held to be. To treat them as if they were worthy of confidence is to make an appeal to their best qualities, and, so far as one human being can provoke integrity in another, to evoke from them frankness, honesty, and a desire to fulfil their obligations. If this attitude of our Government is persisted in, it will mean in the end a great augmentation of American influence in China ; it will increase confidence on the part of the Chinese in our disinterestedness and friendliness, and it will mean a corresponding opportunity to bring about a rational settlement between China and the Powers.

As a matter of policy, the wisdom of the Government's course is equally evident. No advance has yet been made on Peking. This means that the foreigners in that capital, if they are still alive, must depend for their safety on the aid which the Chinese can render them. Long before

the allied forces reach Peking the foreigners will have been killed if Chinese aid is withheld. If they are living to-day, it is because the Chinese Government has successfully protected them against the fury of the Boxers, or because the Boxers have fallen out among themselves. Our Government, acting on the generous assumption that the Chinese Government is protecting the foreigners, is bringing every kind of influence to bear upon that Government, through such officials as it can reach, to protect the foreign colony in Peking. It is endeavoring to stir every Chinese official into activity in behalf of the foreigners, and to bring home to the Chinese Government a deepened sense of responsibility for their lives. Under the present conditions, which seem to preclude quick and energetic international action, or giving a free hand to Japan, this appears to be the only line of help which our Government can follow in behalf of the Americans in Peking ; the fate of the Europeans, in the judgment of the Continental Powers, appears to be of small importance in comparison with political and commercial interests. The effect of our policy in China is already seen in the reported application by the Chinese Government to the American Government to act as mediator between China and the European Powers. As the application is only unofficially reported, we do not know whether it calls for any aid as against the Boxers, nor, indeed, are we sure that it really proceeds from the Emperor, in whose name it is supposed to be issued. But it seems equally certain, on the one hand, that our Government cannot consent to act as such mediator until the present mystery is cleared up, and we really know whether the assassination of our Minister has taken place, and, if so, by whom and under what circumstances ; nor, on the other, can the appeal be denied if the fact shall be established either that the Minister has been successfully defended against the mob by the Chinese Government, or that every possible attempt was made to defend him. In any event the appeal of the Emperor, whether authentic or not, almost certainly represents a desire for American aid in a certain portion of the Chinese population, and to that extent indicates the existence of a genuine friendly feeling among the people, if not

in high official circles. Thus, however interpreted, it justifies the course thus far pursued by our Government in its dealing with the Chinese situation.



## Sir Robert Hart

Many sincere friends and well-wishers of China and of Chinese political integrity believe that Nanking, the ancient capital of the Flowery Kingdom, should, by the action of the Powers, again be made the capital, not only as a part of the exaction of justice for Peking atrocities, but in order that an appeal may be made to the Chinese themselves against the despotic Manchu tyranny which has controlled and dominated them for two and a half centuries. As that dynasty and, especially, the power-loving Empress-Dowager have long been endeavoring to strengthen their authority, they allied themselves, first secretly, then openly, with the Boxer rebellion, and have now set furious mobs in motion in many provinces. These have, for the moment at least, obscured the central authority. In the Yangtse region this obscuration persists to such a degree that the foreign Consuls at Shanghai have, for collection purposes, agreed to recognize Li-Kui-Yi, the Viceroy of the province of Kiangsu (in which Shanghai is situated), as Emperor of China. When the Viceroy was informed of this attitude, he appointed Mr. Taylor, Statistical Secretary of Chinese Maritime Customs, to be Inspector-General of Customs ad interim, in succession to Sir Robert Hart. This calls renewed attention to one who has been not only the ablest commercial agent in China, but perhaps the most remarkable man in that country.

Forty years ago Sir Robert Hart left the British consular service and organized the Chinese maritime customs service, of which he is the Inspector-General. It regulates and levies the duties upon the foreign trade of China, and has become, even in that sink of iniquity, the most admirable civil service in the world.

During the Taiping rebellion foreign merchants suggested to the Chinese officials at Shanghai that the collection of revenue from foreign customs might, profitably to the Chinese Government, be undertaken by the foreigners themselves.

The progress of the rebellion was then so alarming that the Chinese authorities accepted this suggestion as, of course, a mere temporary expedient. The expedient, however, worked surprisingly well, and yielded an unexpectedly great revenue. Incidentally it demonstrated what a scandalous amount of this revenue had been estranged by speculation. The central Government was by no means blind to both of these disclosures. Accordingly, it not only extended the limits of foreign control over the entire foreign customs service, but it also placed that service definitely under foreign control.

By the treaties of Nanking and Tientsin foreign imports into China are cleared for seven and a half per cent. ad valorem. Within the present year this rate may be increased to ten per cent. in return for the granting of reasonable demands made by foreign merchants in regard to internal trade and inland navigation. The new Government (for a new Government must arise on the ruins of the old) ought to be the more ready to grant these demands, as the record for the last financial year shows an increase of one-tenth in the revenue derived from customs.

With such results we may well be surprised that other branches of the Chinese Government have not been organized on the same principles of promptness, honesty, and good faith which have characterized Sir Robert Hart's department, especially as he has never offended Chinese prejudices, though continually and adroitly prosecuting his measures of reform. That the Government has shown some appreciation of his distinguished worth may be seen from the fact that it has given to him opportunity to be not only practically its Minister of Commerce; he has also been a War Minister and a Secretary of State, for he has planned coast defenses, arranged agreements and conventions, conducted negotiations for peace, and reduced demands for indemnity. The Imperial Government, in its Oriental way, has tried to show its somewhat grudging appreciation of Sir Robert's worth in what its own officials lack, as well as its heartier appreciation of the results of his high services. While every European Government has decorated him, the Chinese Government decreed all within its power, coming to a climax in

ennobling his ancestors for three generations back, conferring the button of the first rank upon his father, grandfather, and great-grandfather! Those who think that some of the foreigners at Peking may have escaped massacre place their faith not at all in despatches from Chinese sources, but on the close relations existing for forty years between Sir Robert Hart and powerful Peking officials. Many of these officials owe much to Sir Robert's influence, and despite the latter's despatch of June 24, "Prepare to hear the worst"—the last authentic Peking news from a European source—it is possible that he has been able to secrete some of the foreigners where they will be safe until relief comes. It is reported that Prince Ching has repeatedly concocted schemes to enable Sir Robert to escape, but that the Englishman has as steadily refused to desert the members of the foreign legations, and has continually petitioned the Empress-Dowager and Prince Tuan, with all the influence at his command, to spare the lives of the foreigners in Peking. If they escape from torture, outrage, and death, it will undoubtedly be due more to Sir Robert Hart's than to any other influence.

In the central office at Peking, besides the unassuming Sir Robert himself, have been engaged an Englishman, an American, a German, a Russian, a Frenchman, an Italian, a Portuguese, a Belgian, and a Japanese. Considering the international conditions of Chinese foreign trade, it is proper that the different countries interested in that trade should be fittingly represented in the customs service. In the prosecution of this idea, Sir Robert has carried his impartiality so far, declare his critics, that in some most important ports the local head is of another nationality to his own. Sir Robert's title to credit is thus not only in organizing honesty out of dishonesty, but also in amalgamating many men of many minds and from many countries into a perfect discipline and entity. At last accounts his service included nine hundred foreigners of all nationalities and nearly four thousand natives. It had been augmented latterly, owing to the increase of foreign trade, the opening of a number of new treaty ports, and by the addition of the lighthouse and the postal service of the Empire to the customs-bureau. There

had been, therefore, a consequent increase in the number of foreign officers in the service; but even this increase did not satisfy the clamor for admission. The large number of applicants created a proportionately large area of choice, as every candidate had to bring satisfactory credentials. The officers must needs be university graduates, and be appointed from each country in numbers proportioned to the country's share in the foreign trade of China. England, holding the largest share of that trade, had naturally more representatives than had any other power. The attractions of the service to young men have been ample salary, permanent position, and certainty of advancement, granted on good behavior and intelligent conduct, the latter depending considerably upon proficiency in the Chinese language. Each appointee was in duty bound to spend two years at Peking studying the language. In the treaty ports houses have been provided rent-free for the foreign staff of the customs service. For the unmarried and the junior members of the staff apartments were assigned, somewhat like officers' quarters in a regiment, and, as in a regimental mess, a common table, followed by common recreation, has detracted not inconsiderably from the disadvantages of exile. These admirable conditions will hardly be changed in the new Chinese customs service, even though Nanking may supplant Peking.

The condition of political affairs in China is disheartening enough, but the condition of commercial affairs would have been on the low level of those political if Sir Robert Hart had not rescued China forty years ago from her then seemingly hopeless condition of insolvency. In that weary waste of ignorance, incompetence, callous conceit, and disgusting corruption which we have known as the Chinese Government, the imperial customs service as administered by a foreigner, in whose accounts no mistake has ever been discovered, is the one civilized and hopeful spot, the one financial stay and prop for the future. In the reformation of China, let us remember that, by the untiring energy, patience, and tact of one man, this foreign customs service has become China's one available asset, the one feature of the old Government on which new builders may count.

## The Issues of the Campaign

The Outlook has heretofore published in full the platforms of the Republican and Democratic parties; these are, in our judgment, the only parties to be taken seriously. A vote for any other party is only an individual protest against both. We purpose to put before our readers the issues framed by the platforms; and to do this more clearly, we repeat in parallel columns the summary of these platforms:

### Republican Principles.

I. The Gold Standard.

II. The right of capital to combine, subject to Governmental regulation of the combinations.

III. Permanent protective tariff, modified by reciprocity treaties.

IV. The maintenance of our sovereignty in the Philippines, with the purpose of securing for the Filipinos the largest measure of self-government consistent with their welfare and our duties.

V. Fulfilment of our pledge of independence and self-government to Cuba.

VI. The construction, ownership, control, and *protection* of an *Isthmian* canal by the United States.

VII. Commends civil service reform.

VIII. Silent.

### Democratic Principles.

The free and unlimited coinage of silver at a ratio of 16 to 1.

General legislation against trusts; specific abolition of tariff on all products monopolized by trusts.

Condemns the Dingley tariff; announces no tariff principles in its place.

First: a stable form of government; second, independence; third, protection from outside interference.

Immediate independence for Cuba.

The construction, ownership, and control of a *Nicaragua* Canal by the United States.

Silent.

Condemns government by injunction; commends popular election of United States Senators.

There are other affirmations in both platforms; but we believe these include all that are of the first importance. The Outlook concurs in the Democratic platform in commending popular election of United States Senators and in condemning "government by injunction." We believe that law should forbid the Federal Courts from ever issuing injunctions against masses of unarmed men, and should allow jury trial before imprison-

ment or fine for any act in itself a violation of law, if not for any contempt of court perpetrated not in the presence of the Court. We think the omission of all reference to civil service reform in the Democratic platform, in conjunction with the prominence of Mr. Croker in the Convention and the nomination of Mr. Stevenson on the ticket, is very significant; and we wish that the affirmation of the principles of civil service reform in the Republican platform had been stronger. The declarations of the two parties respecting Cuba and the Inter-oceanic Canal are not so different as to constitute a political issue of any importance. The real issues in the campaign are the other four: currency, trusts, tariff, expansion.

I. *Currency*. A vote for Mr. McKinley is a vote to continue the currency on a gold basis; a decisive victory of the Republican party will probably be followed by still more explicit legislation requiring all National obligations to be paid in gold and conforming the standard of the country to the standard of the world. A vote for Mr. Bryan is a vote to authorize all the world to bring to our mints its silver and get it coined into dollars, to pay our National obligations in such silver dollars, and to make them legal tender for all debts, public and private. If these results do not immediately follow the election of Mr. Bryan, it will not be because he does not desire to bring them about; the strenuousness of his purpose has been attested by his public speeches and his undisguised influence in the Democratic Convention. The only obstacle to its accomplishment would be either a refusal of a Democratic House, elected at the same time, to carry out the principles which it has avowed in its platform, or the existence of a Republican Senate whose consent could not be secured. To vote for a Free-Silver President or a Free-Silver House in the expectation and hope that a Republican Senate will defeat the Democratic policy is an inconsistency of which we should not suspect any intelligent American, were it not recommended by some apparently intelligent men.

Let us not deceive ourselves. A vote for Mr. Bryan is not a vote for bimetallism, but for free silver, and that is a vote for two standards of value. Under free silver all foreign goods could be bought only by gold

or its equivalent; all wages would be paid in silver, and most domestic products, those of the farm, for example, would be paid for in the same coin. All mortgages would be called in at maturity, and new money could be borrowed only on promise to pay gold. Interest would be paid in gold, wages in silver; the debtor would suffer; the creditor could and would generally protect himself. Whether the framers of the Democratic platform foresee it or not, this is what the Democratic platform calls for.

II. *Trusts.* How to secure the economic advantages of combination without impairing if not destroying industrial freedom is a problem difficult of solution. It is made the more so because some of those who are avowedly eager to solve it do not wish it solved. Neither the Democratic framers of the Ice Trust nor the Republican framers of the Steel Trust are solicitous about industrial freedom. Assuming that there is some hypocritical pretense along with much earnest purpose in both parties, that neither party is immaculate and neither flagrantly dishonest, we may say generally that the two parties propose two antagonistic methods of dealing with the subject. The Democratic party proposes generally to legislate against combinations and encourage, as far as possible, a return to individualism and free competition. The Republican party proposes to recognize the right of capital to combine, but to bring the combinations under Governmental control. The one is individualistic, the other is socialistic; the one proposes to return to the methods of the past, the other to press forward to a new experiment in the future; the one would use Government to prohibit, the other to control; the one discourages combinations, the other seeks to make them a public benefaction.

There is something to be said for and something to be said against each plan. The Republican, or Governmental or socialistic, plan, which proposes to permit and perhaps promote combinations and then control them, is perilous, because there is always danger that the combination will control the Government, not the Government the combination; danger that a partnership will be formed between the two with consequent corruption of Government; danger that thus, while the

forms of political liberty will be preserved, the substance of industrial liberty will be lost; danger in the mere fact that the functions and the consequent power of Government will be necessarily increased; danger of crippling individual development in the process of promoting wealth accumulations; danger in entering on a new and untried path on which the light of past experience sheds but little light.

Nevertheless, The Outlook believes that the safeguarding of the Republic is to be found in perfecting combination and bringing it under Governmental control rather than in preventing combination and trying to return to individualism and free competition. The economic advantages of combination are too great and too immediate to be sacrificed. The Standard Oil Company carries oil to the farmhouse door; travel is more comfortable under railroad kings than in the days of petty railroads competing with each other; better beef is supplied by the great packing-houses than when every village butcher did his own killing; despite eloquent protests, women prefer the department stores. And, while the public is better served, the servitors are better paid. The wages of the modern factory weaver are better than the profits of the individual weaver in the days of Silas Marner.

It may be questioned whether men are better. But they are more comfortable. And it is idle to fight a general tendency in life which justifies itself by promoting general comfort. Moreover, it is by no means clear that men are worse. The moral evils of individualism and unrestricted competition were as evident as have been the material benefits of combination. It is not necessary to rehearse them here; they have been often rehearsed; they are fresh in the world's memory; they are still seen in the disorganized trades, where wages are the lowest, products are the poorest, prices are the highest, benefits alike to producer and to purchaser are the least, and disregard of others' welfare is seen at its worst. The tendency to combination, beginning with guilds, going on through trades-unions, corporations, and combinations of corporations, is a tendency too persistent, too universal, too inextricably identified with modern civilization to be resisted. The sun will not stand still at the

command of Joshua ; its shadow will not go back on the dial at the command of Isaiah.

For these reasons, whether we like the tendency toward combination or not, we think there is no alternative but to go forward. The remedy for the Ice Trust is ice furnished by the city as water is furnished by the city. The remedy for railroad pooling is subjection of all railroad freights to Governmental supervision. The remedy for railroad strikes is a court with power to compel all transportation companies to submit their controversies with their employees to judicial determination. In brief, the remedy for the oppressions of capital is not general legislation against trusts and an attempted return to individualism—which we could not accomplish if we would, and would not if we could—but a frank recognition of the right of both capital and labor to combine, and a Government strong enough to compel the combinations to serve the public with justice and equity.

The third and fourth issues between the two great political parties we reserve for consideration till another week.



## Modern Fact and Spiritual Truth

It is very difficult to discern the deeper tendencies of a movement and its main direction while the observer is in the heart of it ; for that reason generalizations about the spirit of the times in which one lives, and judgments upon the significance of contemporary life, are for the most part valueless. Very few men and women have the dispassionateness of temper, the clearness of vision, and the largeness of outlook which qualify them to investigate so vast a range of phenomena. It is easy to characterize the present age as materialistic, agnostic, or practical ; but one has no sooner listened to such characterization than he is at once aware, if he be an observing and thoughtful person, of other tendencies which are quite as prominent, of other movements which are perhaps deeper and more inclusive. In every age, however, there are certain peculiar temptations, certain perils of the soul which belong specifically to the times,

and which it is necessary to keep in mind. These temptations grow out of opportunities ; they are not evidence of depravity nor of the decline of the race ; they are the result of certain new achievements, or the liberation of energy along fresh lines. The present generation has felt the full force of the passionate desire to know the truth about the physical universe, and to master the fact—a movement born in some of the deepest impulses of the human spirit, allied throughout with the love of truth and the instinct for honesty, immensely productive along lines of practical living, immensely valuable for educational purposes, and full of undeveloped spiritual possibilities. On the surface of this movement, however, and as a part of its immense interest and of its novelty, there is the temptation to fasten the eye upon the physical fact and to look at it detached from its spiritual relationships. Many people have yielded to this temptation, and in developing a new kind of intellectual vigor have lost spiritual conviction, and in mastering a new world of fact have parted with much of the old spiritual inspiration.

This generation has also seen the development of commercial life on a scale unprecedented in the history of the world. The dreams of avarice of the past are ludicrously inadequate when one compares them with the actual achievements of to-day ; antiquity never knew wealth in the sense in which modern society has amassed wealth. Never were there so many appliances for the use of every kind of material and the development of its finer uses ; never so many occupations for busy hands ; never such an army of workers so well paid as to-day ; and never before were so many men and women comfortably housed, fed, and clothed. All this is admirable, if it is seen in right relations to the totality of man's life ; but it becomes a great peril if it closes the view and engrosses that spiritual energy which ought to be given to higher things. Money is valueless without culture ; without the power, that is, of getting the best out of it ; and material prosperity is not only a source of corruption, but a destroyer of human hopes, if men do not know how to use it.

In the immense activity of scientific investigation and the outgoing of commercial energy, the old life of devotion

seems at times to have passed away. It is assumed in many quarters that religion has ceased to be an active principle in society; that churches are half filled, and are filled at all only because of conventions and old-time habits, and the unwillingness of people to give up those associations which are endeared by memory. To a great many people the whole religious side of life has become spectral and unreal because it has been swept out of view by the tide of practical energy. To many sensitive and religious spirits it has seemed as if modern life were wholly antagonistic to the development of the spirit; as if men had so buried themselves in the earth that they had shut out the sky. These sensitive spirits, endowed with the religious instinct but denied the fiber of the great religious leaders, take refuge from the noise and rush of the time in revivals of mediævalism, either in social or ecclesiastical authority. They try to overcome these great practical tendencies of contemporary life by reviving the forms of the past; and so this decade has seen a revival of ritualism on a great scale. To many men and women ritual is a shield which they are putting between their own souls and the impact of commercial development in a scientific age. In like manner, many other sensitive and honest natures, oppressed with apprehension at the liberalizing movement of modern thought and the shifting of the basis of religion from a book to the spiritual nature of man, are trying to find refuge in ecclesiastical authority.

There is, however, no safety in going backward. In every age religion must speak the language of the time, and lay its hand upon the men of the time. Its truths are eternal; the great facts of the Christian life do not change, but the methods of address, the means of approaching men, the practical agencies of work, differ, and ought to differ, from age to age. What is needed to-day is not a revival of mediævalism, but a resolute attempt to interpret the modern fact in the light of the eternal spiritual truth. When this is done, it will be found that scientific investigation, instead of being the enemy of religion, has been its greatest benefactor, and that out of the new knowledge of the world will come, not a new, but a deeper and vaster knowledge of God; and they

are blind who do not see the spiritual possibilities of the material development of the world. It has always been a sign of weakness when religious men have retreated from the world, given it up in despair, and taken refuge in monasteries. That was not the way of the Hebrew prophets, nor of the apostles; it was not the way of Christ, it has not been the way of the great religious leaders. The power of religion is greater than that of all the powers which sometimes seem to be opposed to it. What men need to-day is not to be marshaled in opposition to commercialism or to the scientific spirit, but to bring these great forces to their higher purposes. Nothing is gained by condemning modern thought; everything is gained, first by understanding it, and next by giving it spiritual direction. A revival of religion to-day, happily, does not involve antagonism to the great movements of the spirit of men in modern times; it simply means flooding these movements with spiritual impulse and discerning their spiritual uses.



## The Reality of Sin

Thomas Fuller, in his quaint way, had a genius for getting at the heart of things, and never more so than in his comment on sin as it comes in the form of temptation and as it appears in the memory in the form of action. "Before I commit a sin," wrote Fuller, "it seems to me so shallow that I may wade through it dryshod from any guiltiness; but when I have committed it, it often seems so deep that I cannot escape without drowning." Much of the old phraseology in which the preachers endeavored to carry this truth home to the consciousness of hearers or readers has lost its force, but the fact remains precisely what it was in the days when the Puritan did not think about sin as an abstraction, but as an ever-present reality. The great preachers of our time, like the great preachers of all time, have hated moral evil of every sort, and have not lost clear vision of it by reason of the higher average of general conduct and the increasing orderliness of society. There is as much moral peril in the world as ever in its history, and that peril still takes on all its old forms, with many new ones which are even more subtle and

beguiling, born of the refinement of the age and the temptations which are presented by a luxury which is not a sin in itself, but which often weakens the fiber of the moral nature and prepares for an irremediable catastrophe. Sin as a fact in individual life is not diminished in force or in significance by scientific statements of its character, by greater light thrown upon inheritance and environment, nor by philosophical explanations which seem to wear off its edges and make it less monstrous. It still does precisely what it has always done: sears the conscience, weakens the will, diminishes the moral sensitiveness, and sets in process a disintegration of character which, unless it is arrested, involves ultimate wreckage. In this age, when the facts of sin seem to have receded in the background, it is well to re-read Dante in order that, in the graphic picturing of a great literary artist, the blackness of moral evil and the hideousness of the things which come out of it and the results it leaves behind it may be clearly discerned. Neither science nor philosophy nor the larger knowledge of modern times has weakened the force of moral law or has taken from a violation of that law any of those appalling effects which Dante threw into such bold and terrifying relief in his pictures of the Inferno and of Purgatory. Language has changed and symbolism has changed, but the law remains; the ethical structure of the universe is untouched. The relation of man to this invisible but inexorable order has not been modified; he still reaps what he sows, as he did in the days when the exiled poet of Florence felt the flames of hell beat on him.

## The Spectator

In looking recently over a collection of Japanese photographs, it was evident to the Spectator that the picturesqueness of the Japanese drawings is as much dependent upon selection by the artist as is the case in our own land, or, indeed, in any other. When one looks at the drawings of Hokusai one receives the impression that Japan is a land where no bough dares grow save in artistic lines; that no bird in the Sunrise Kingdom ever dives

for a fish without creating those "ripples in rhyme" of which Emerson speaks; that no fisherman puts on his hat except at the precise angle which will fit in with the composition of the landscape behind him; and that, in short, every line and every color is composed by the hand of chance into a symmetry that is only not perfect because it is Oriental.



But in examining the non-selected facts recorded by the photographs, the Spectator discovered that nature is as intractable under the sun of Japan as under our own skies. Square buildings are as square with them as with us; the laborer in the fields is quite as ragged, and collects as much mud upon his garments as our own "men with the hoe;" the children of the East are just as apt to be grotesque as they are to fall in with the composition of the picture; and he was convinced that the camera can see in Japan no more and no less of the picturesque than it can find in America, Holland, or Paraguay.



This at once suggested to him the question whether we have not been seeing the so-called "picturesque lands" through the eyes of their artists, and whether, if we were to look at our own surroundings through the same medium, we should not find quite as much of the beautiful, the odd, and the striking. Recently the Spectator published an anecdote telling the delight of the Duke of Wellington in noticing the reflection of the flaring light in a coster's wagon from the polished backs of some lobsters exposed for sale; and this was seen from an omnibus window at night in the heart of London. Therefore, if one is properly attuned to the picturesque, it will be found everywhere, and it is believed by the Spectator that a walk up Fifth Avenue at night will yield as much of beauty as a jinrikisha-ride through Tokyo. To the Philistine eye the picturesque exists nowhere.



Now and then an artist of our own country has so chosen his subjects as to prove that he has either preserved or acquired that freshness of eye which responds to the beauty in nature, even if presented

amid usual and conventional surroundings. Miss Potter's statuettes are a recent example. This young sculptor, probably inspired by the Grecian figurines, began to model the beautiful women whom she saw about her—the young mother tossing her child into the air, the young girl adjusting her hat—anything and everything presented by her every-day life; and though her statuettes were uncolored and depended for their charm upon form alone, they were received everywhere with enthusiasm and recognized as works of true art. In a similar spirit, William M. Chase went into Central Park and painted the landscape he saw about him—the landscape which every New Yorker had seen time and time again without an idea that it possessed artistic value, or expressed anything whatever. For many years past the painter Stevens has been teaching the same lesson by painting modern women in modern costume, and creating pictures without the aid of the strangeness which many artists deem essential to the picturesque.

It seems to the Spectator that the reason why we fail to make that selective choice which is the element of the artistic when we are looking upon scenes with which we are familiar is this: We are so well acquainted with all the elements of any scene that we are always conscious of them. If a friend of the Spectator's appears with the face of Alexander the Great, he cannot, without a distinct effort, forget that the friend is wearing a stove-pipe hat and cylinder trousers; that is, he cannot separate the contour of his countenance from the background we are continually connecting with the faces of those we see around us every day. Yet if the same man be arrayed in classic costume, all would recognize the Grecian face instantly. Gilbert Hamerton once occupied a villa, and, after a long search about the house and grounds, concluded that they presented absolutely no subjects that were paintable. He relates that he invited an artist friend to pass a few days with him at the house, and that his friend found such an abundance of material to sketch that he was up in the morning before breakfast to transfer to his sketch-book

the jottings which he had not time to work out in full. Hamerton, knowing his surroundings so well, had been seeing too much; the friend had been selecting bits which would make pictures, while ignoring the rest.

There is only one point in which the Orientals have a distinct advantage, and that is in the customary and allowable use of color. For some reason the dwellers in temperate climes have chosen to use only quiet coloring in architecture and in costume. No very good reason has ever been given for this preference, and there are signs that the reign of sad hues is coming to an end. But even on the question of color the advantage of the Oriental is largely an imaginary one. The artist, whose sensibilities are keener than those of most men, does not crave the louder notes which he finds in Oriental costume and decoration to excite his sensibilities; and if we have learned nothing else from the impressionists, we have at least learned to appreciate the more subtle harmonies suitable to our grayer skies. Certainly, so far as landscape painting is concerned, the lover of color can find nothing more beautiful than the work of the modern school of American landscape-painters.

An artist and a friend of the Spectator, to whom he expressed the views here recorded, wrote to him as follows:

Our artists who paint still life are, at their best, quite as quick to see and as skilful to paint the beautiful harmonies in form and color that chance creates in unlimited profusion everywhere as are the Japanese to record the sketchable bits in their own surroundings. But our public does not care for "slight sketches." It demands that a picture shall come chock up against the frame on four sides, if the picture is of native production. Yet the same public admits the beauty of the fragmentary sketch by an Oriental hand—"it is so delightfully queer!"

I send you a Japanese illustration. The large white page is bare except for the tint of gray cloud at the very top, through which a tiny bird fugitive flies in panic terror from a coming storm. It is a pictured poem of one stanza. If one of our own artists had dared to draw such a scene, it would have been sneered at as an affectation. Let us be liberal enough to recognize good work even if done by our own race, and recognize the picturesque even in our native land.

# PROMISE AND PERFORMANCE

By THEODORE ROOSEVELT

IT is customary to express wonder and horror at the cynical baseness of the doctrines of Machiavelli. Both the wonder and the horror are justified, though it would perhaps be wiser to keep them for the society which the Italian described rather than for the describer himself; but it is somewhat astonishing that there should be so little insistence upon the fact that Machiavelli rests his whole system upon his contemptuous belief in the folly and low civic morality of the multitude and their demand for fine promises and their indifference to performance. Thus he says: "It is necessary to be a great deceiver and hypocrite; for men are so simple and yield so readily to the wants of the moment, that he who will trick shall always find another who will suffer himself to be tricked. . . . Therefore a ruler must take great care that no word shall slip from his mouth that shall not be full of piety, trust, humanity, religion, and simple faith, and he must appear to eye and ear all compact of these . . . because the vulgar are always caught by appearance and by the event; and in this world there are none but the vulgar."

It therefore appears that Machiavelli's system is predicated partly on the entire indifference to performance of promise by the prince and partly upon a greedy demand for impossible promises among the people. The infamy of the conduct championed by Machiavelli as proper for public men is usually what rivets the attention, but the folly which alone makes such infamy possible is quite as well worthy of study. Hypocrisy is a peculiarly revolting vice alike in public and private life; and in public life—at least in high position—it can only be practiced on a large scale for any length of time in those places where the people in mass really warrant Machiavelli's description, and are content with a complete divorce between promise and performance.

It would be difficult to say which is the surest way of bringing about such a complete divorce—on the one hand, the toler-

ance in a public man of the non-performance of promises which can be kept, or, on the other hand, the insistence by the public upon promises which they either know, or ought to know, cannot be kept. When, in a public speech or in a party platform, a policy is outlined which it is known cannot or will not be pursued, the fact is a reflection, not only upon the speaker and the platform-maker, but upon the public feeling to which they appeal. When a section of the people demand from a candidate promises which he cannot believe that he will be able to fulfil, and, on his refusal, support some man who cheerfully guarantees an immediate millennium—why under such circumstances the people are striving to bring about in America some of the conditions of public life which produced the profligacy and tyranny of mediæval Italy. Such conduct means that the capacity for self-government has atrophied; and the hard-headed common sense with which the American people, as a whole, refuse to sanction such conduct is the best possible proof and guarantee of their capacity to perform the high and difficult task of administering the greatest Republic upon which the sun has ever shone.

There are always politicians willing, on the one hand, to promise everything to the people, and, on the other, to perform everything for the machine or the boss, with chuckling delight in the success of their efforts to hoodwink the former and serve the latter. Now, not only should such a politician be regarded as infamous, but the people who are hoodwinked by him should share the blame. The man who is taken in by, or demands, impossible promises is not much less culpable than the politician who deliberately makes such promises and then breaks faith. Thus, when any public man says that he "will never compromise under any conditions," he is certain to receive the applause of a few emotional people who do not think correctly; and the one fact about him that can be instantly asserted

as true beyond peradventure is that, if he is a serious personage at all, he is deliberately lying; while it is only less certain that he will be guilty of base and dishonorable compromise when the opportunity arises. Compromise is so often used in a bad sense that it is difficult to remember that properly it merely describes the process of reaching an agreement. Naturally, there are certain subjects on which no man can compromise. For instance, there must be no compromise under any circumstances with official corruption; and, of course, no man should hesitate to say as much. Again, an honest politician is entirely justified in promising, on the stump, that he will make no compromise on any question of right and wrong. This promise he can and ought to make good. But when questions of policy arise (and most questions, from the tariff to municipal ownership of public utilities and the franchise tax, are primarily questions of policy), he will have to come to some kind of working agreement with his fellows, and if he says that he will not, he either deliberately utters what he knows to be false, or else he insures for himself the humiliation of being forced to break his word. No decent politician need compromise in any way save as Washington and Lincoln did. He need not go nearly as far as Hamilton, Jefferson, and Jackson went; but some distance he must go if he expects to accomplish anything.

Again, take the case of those who promise an impossible good to the community as a whole if a given course of legislation is adopted. The man who makes such a promise may be a well-meaning but unbalanced enthusiast, or he may be merely a designing demagogue. In either case, the people who listen to and believe him are not to be excused, though they may be pitied. Softness of heart is an admirable quality, but when it extends its area until it also becomes softness of head, its results are anything but admirable. It is a good thing to combine a warm heart with a cool head. People really fit for self-government will not be misled by overeffusiveness in promise, and, on the other hand, they will demand that every proper promise shall be made good. Wise legislation and upright administration can undoubtedly work very great good to a community, and, above all, can give

to each individual the chance to do the best work for himself. But, ultimately, the individual's own faculties must form the chief factor in working out his own salvation. In the last analysis it is the thrift, energy, self-mastery, and business intelligence of each man which have most to do with deciding whether he rises or falls. It is easy enough to devise a scheme of government which shall absolutely nullify all these qualities and insure failure to everybody, whether he deserves success or not. But the best scheme of government can do little more than provide against injustice, and then let the individual rise or fall on his own merits. Of course, something can be done by the State acting in its collective capacity, and in certain instances such action may be necessary to remedy real wrong. Gross misconduct of individuals or corporations may make it necessary for the State or some of its subdivisions to assume the charge of what are called public utilities. But when all that can be done in this way has been done; when every individual has been saved so far as the State can save him from the tyranny of any other man or body of men; the individual's own qualities of body and mind, his own strength of heart and hand, will remain the determining conditions in his career. The people who trust to or exact promises that, if a certain political leader is followed, or a certain public policy adopted, this great truth will cease to operate, are not merely leaning on a broken reed, but are working for their own undoing.

So much for the men who, by their demands for the impossible, encourage the promise of the impossible; whether in the domain of economic legislation, or of legislation which has for its object the promotion of morality. The other side is that no man should be held excusable if he does not perform what he promises, unless for the best and most sufficient reason. This should be especially true of every politician. It shows a thoroughly unhealthy state of mind when the public pardons with a laugh failure to keep a distinct pledge, on the ground that a politician cannot be expected to confine himself to the truth when on the stump or the platform. A man should no more be excused for lying on the stump than for

lying off the stump. Of course matters may so change that it may be impossible for him, or highly inadvisable for the country, that he should try to do what he in good faith said he was going to do. But the necessity for the change should be made very evident, and it should be well understood that such a case is the exception and not the rule. As a rule, and speaking with due regard to the exceptions, it should be taken as axiomatic that when a man in public life pledges himself to a certain course of action he shall as a matter of course do what he said he would do, and shall not be held to have acted honorably if he does otherwise.

All great fundamental truths are apt to sound rather trite. And yet in spite of their triteness they need to be reiterated over and over again. The visionary or the self-seeking knave who promises the golden impossible, and the credulous dupe who is taken in by such a promise, and who in clutching at the impossible loses the chance of securing the real though lesser good, are as old as the political organizations of mankind. Throughout the history of the world the nations who have done best in self-government are those who have demanded from their public men only the promise of what can actually be done for righteousness and honesty, and who have sternly insisted that such promise must be kept in letter and in spirit.

So it is with the general question of obtaining good government. We cannot trust the mere doctrinaire; we cannot trust the mere closet reformer, nor yet his acrid brother who himself does nothing, but who rails at those who endure the heat and burden of the day. Yet we can

trust still less those base beings who treat politics only as a game out of which to wring a soiled livelihood, and in whose vocabulary the word "practical" has come to be a synonym for whatever is mean and corrupt. A man is worthless unless he have in him a lofty devotion to an ideal, and he is worthless also unless he strives to realize this ideal by practical methods. He must promise both to himself and to others only what he can perform; but what really can be performed he must promise, and such promise he must at all hazards make good.

The problems that confront us in this age are after all in their essence the same as those that have always confronted free peoples striving to secure and to keep free government. No political philosopher of the present day can put the case more clearly than it was put by the wonderful old Greeks. Says Aristotle: "Two principles have to be kept in view, what is possible, what is becoming; at these every man ought to aim." Plato expresses precisely the same idea: "Those who are not schooled and practiced in truth [who are not honest and upright men] can never manage aright the government, nor yet can those who spend their lives as closet philosophers; because the former have no high purpose to guide their actions, while the latter keep aloof from public life, having the idea that even while yet living they have been translated to the Islands of the Blest. . . . [Men must] both contemplate the good and try actually to achieve it. Thus the State will be settled as a reality, and not as a dream, like most of those inhabited by persons fighting about shadows."

<sup>1</sup> Translated freely and condensed.

## The Pursuit of Pleasure

By E. H. Keen

O fruitless chase! pursuers hot and fain,  
The sylph Delight is fleet as she is fair,  
Uncaptured ever! e'en the foremost gain  
Only the perfume of her streaming hair.

# THE SITUATION IN CHINA

## I.—China and the United States: An American View

BY HENRY LOOMIS NELSON

Until recently Mr. Henry Loomis Nelson has been the editor of "Harper's Weekly." His contributions to the "Atlantic Monthly" and other periodicals of the first class have given him high rank among American publicists. Last month Williams College honored him with the degree of L.H.D.; Mr. Nelson was a graduate of the class of 1867.

THE tragedy which is being enacted in the province of Pechili is, on the part of the Manchus, the natural expression of their hostility to the whites. The outbreak is all the more formidable because it is popular. Heretofore Christendom has met in arms and in negotiation the dynasty and the mandarins. When these have been defeated in wars they have sued for peace and have entered into treaties. But how to defeat 400,000,000 people, for the moment at least, which will be the problem if all China rises, is an appalling question. Such a war will be slaughter, the most terrible and bloodiest war, probably, in which humanity will have ever engaged—so sickening and brutal that by reason of its very excesses it may possibly usher in the reign of peace.

At the very threshold of such a possible war, it is fair to China and to the United States to state clearly the relations that have existed since the opium war between the Celestial Empire and the powers of Christendom. Although the mob and soldiers under the leadership of Tuan have been guilty of atrocious crimes, have violated the right of asylum, have insulted the nations whose representatives they are said to have slain, and although, if the Chinese Government is in any degree responsible for these crimes, it has broken its treaty obligations and the law of nations, all this has occurred without any change whatever in the historic attitude of the Chinese towards the white races, Mongolians, and Tartars. The people of the Celestial Empire have never since the accession of the Manchus, in 1664, ceased to regard us as "foreign devils," as "outer barbarians," and to look upon our officials at Peking or the treaty ports as the "barbarian eyes" which were spying out the fatness of the land for the white man's profit

at the yellow man's expense. At first, when the trade of Europe with China was mainly carried on through the East India Company, the Chinese mandarin regarded the white trader with contempt, and as a suppliant for favors which were granted in response to petitions, and mainly because some good Chinamen who produced tea and raw silk also profited by the unseemly relations. But no official intercourse was held with the white barbarians. The company of the native merchants selected for the purpose furnished the channel of communication between the foreigners, who were graciously permitted to dwell at the factory outside of Canton, and the noble who was Governor of the province. After the East India Company retired, in 1834, the British Government sent its own superintendent of trade. The story of Lord Napier's appearance at the gates of Canton reveals the attitude of China to the rest of the world. The Viceroy representing the Emperor, who, in turn, was devoutly regarded as vicegerent on earth, had always looked upon the King of Great Britain and on the rulers of all the nations of the earth as his subjects. No communication had ever been made by an Englishman to the political powers of China except by petition. No foreign officer was permitted to enter the gates of Canton except on invitation of the authorities. When Lord Napier, therefore, went directly to Canton, and sent in to the Governor a letter instead of a petition, a letter placing himself upon a footing of equality with the Governor and his King, therefore upon a footing of equality with the sacred Emperor at Peking, the indignation of the Chinese was so great that the opium war was very nearly anticipated.

The history of the opium war and of the events which led up to it is not merely a narration of breaches of good faith and

violations of the laws of China by the English. The effort of the Chinese Government to prevent the introduction of opium from British India was doubtless sincere. The Emperor Tankuang and some of the chiefs of State deplored the ravages which the drug was making among the lower classes, and dreaded its effects on the Empire. Many of the provincial officials, however, connived at the illicit trade which was carried on, not alone by English smugglers, but by the law-breakers of other nations, and by the Chinese themselves. So universal was the traffic, and so impotent the law of exclusion, that many of the most intelligent of the Chinese *literati* strongly advised the licensing and official supervision of the trade. The powers at Peking, however, were for prohibition, and their rage at the seeming protection by Great Britain of the noxious commerce was intense. But underneath this immediate cause of anger lay the dislike and fear of the "foreign devil," who had appeared first, cunningly, as a suppliant, and then, impudently, as a pretended equal. His conduct in fostering and protecting the smugglers of opium was but an instance of his contempt for the laws of China, and a proof of his purpose to destroy her people. This fear of the "outer barbarian" had been carefully nurtured by the *literati*, who had led the people to believe that these mysterious whites coming from far distant lands, in strange vessels, over thousands of miles of water, were truly devils. And then, as now, it was the firm conviction of the ignorant lower classes that one of the chief objects of the visits of these devils, after their vulgar appetite for gain had been satiated, was to kill Chinese babies for their eyes and hearts, which furnished medicine to the white people.

The opium war was precipitated by the English support of opium smuggling, but it was really the first clash of the white man with the yellow man, and of Western and Christian civilization with Chinese prejudices and isolation. When the opium war was over, in the summer of 1842, China was beaten and humiliated. Five ports were thrown open to the trade of England, and Hongkong was ceded to her. Thereafter, so far as British officials were concerned, they were to treat with Chinese officials of corresponding rank,

not by petition, but by letter—in other words, as equals. The notion that the King of England was the subject of the Emperor of Peking had been rudely demolished.

Now the United States enters upon the scene in the Orient. Her ships had visited Chinese ports, and some American merchants lived in the favored foreign community of the factory outside of Canton, but our Government was almost beyond the horizon of the Chinese imagination, and, while our fellow-citizens had participated to some extent in the illicit opium trade, we had sent no "barbarian eye" to China to make demands upon her Government and to assert the equality of the President with the Emperor, or that of his spokesman with the President of the Tsungli Yamén.

Soon after the news of the British treaty of Nanking reached Washington, President Tyler appointed Caleb Cushing as Minister to China for the purpose of negotiating a treaty by which the United States might obtain for herself, by peaceable means, the privileges which had been gained by Great Britain through war. President Tyler wrote to the accomplished Tankuang very much as he would have addressed an Indian chief. His view of the Eastern "barbarian" was very like the mandarin view of the Western savage. The President spoke in the child-language common in negotiations with the children of the Great Spirit whom we were persuading to go to the rich lands warmed by the setting sun. On the whole, however, the letter was probably reassuring because of its timely assertion that "we shall not take the part of evil-doers. We shall not uphold them that break the laws." At any rate, Caleb Cushing was very well received, although he was not permitted to obey the instruction to see the Emperor in person, and soon negotiated the treaty of Wanghia, which bears the date 1844, and was of greater international importance and of infinitely larger value to Christendom than the British treaty of Nanking, for it marked the beginning of outwardly friendly intercourse between the Government of China and the United States, which endured until the breaking out of the Boxer rebellion, although it naturally suffered from the enactment and administration of our exclusion laws.

The treaty not only obtained for this country the trade and residence privileges which had been obtained by England, and established a tariff, but secured also, as England and Portugal had already, the right of ex-territoriality for American citizens accused of crime against Chinese laws. The equality of United States officers with Chinese officers of like rank was also recognized in the treaty.

Trade with China, under certain limitations as to ports, and trading in China were now open. Christendom had gained a foothold by war, and the United States had improved its own position by taking the first step in a policy which seemed at last to place it on a footing rather more friendly than that held by other nations. At least this was the self-satisfying conviction of most American citizens some twenty-five years afterwards when Mr. Burlingame was appointed the negotiator of new treaties with this country and the Western Powers of Europe. This feeling, however, has been largely illusory. The Chinese have been hostile to the Western and Christian world ever since the accession of the Manchu dynasty, in 1644. Some rays of enlightenment have penetrated the obstinate Oriental mind through the efforts of the missionaries and missionary teachers, and much has been learned by the officials who have represented the Emperor at Western courts and at Washington. We know that there are among the official class men who are eager to take advantage at least of the gains of Christian civilization. Li-Hung-Chang is one of them. The present Chinese Minister at Washington is another. The successful negotiations of the American, Belgian, British, and Russian railway concessions furnish proof of the fact that among Chinese officials are many men who are alive to the material advantages to China of the adoption of American and European methods of transportation and intercommunication. The work of enlightenment followed the opening up of the treaty ports of China in 1842 to 1844, but especially was it stimulated by the Tientsin treaties of 1858 negotiated by Lord Elgin and on our part by William B. Reed, then our Minister to China.

So far as the masses of China are concerned, white men, or "foreign devils," have always remained objects of fear and

hatred. The signing of the treaty of Wanghia was followed, in Canton, by native assaults upon Americans, and there has never been a moment in the history of China when white men have been perfectly safe from the assaults of the populace. Moreover, the official class itself continued to manifest hostility to the foreigners who had humiliated the Empire. Their traditions, centuries old, could not be overcome in a moment. Their confirmed belief that the white men threatened their very religion, and sought to impart a new philosophy opposed to the teaching of Confucius, could not be changed by a mere peace compact. Many of them declined to read the treaties with the United States, Great Britain, and France, and it was very difficult to secure the enforcement of their provisions by Chinese officials. Indeed, the three treaties intensified for a time the hostility of the Chinamen to the "foreign devils."

The Taiping rebellion was a revolt against the weaker rule which had succeeded Tankuang's, and was a wonderful uprising of religious fanatics, followers of Hung. During this rebellion, which lasted from 1850 to 1867, arose a second war, which resulted in treaties still more largely extending the privileges which were granted to certain European nations and the United States in China. This war broke out at Canton in 1856, and was doubtless as unjust a war as England ever waged. As it progressed France took part in it, and because the barrier forts fired on American boats Commodore Armstrong sent in Captain A. H. Foote, who bombarded and destroyed the forts. President Buchanan thought that this attack was a sufficient punishment for the killing of an American sailor and for the insult to the American flag. Minister Reed desired him to unite with Great Britain and France in their hostilities on China, but Mr. Cass, Secretary of State, informed Mr. Reed that the proposition "to unite with the English and French in their hostile movements" to compel the Chinese Government to fulfill its treaty obligations was inadmissible without the consent of Congress. In truth, Mr. Buchanan had no idea of making war on China, or of allying this Government with the Powers that were at war with her. The bombardment and capture of the barrier

forts by Captain Foote was the only passage at arms between American and Chinese forces until the Ninth Infantry of our army fought the other day under the walls of Tientsin, for Commodore Tatnall's exploit was confined to the towing of British boats. The contest with England was provoked by the refusal of the Chinese authorities to recognize the laws of their opponents as entitled to any respect whatever. It was again an exhibition of their pride, of their exclusiveness, of their unwillingness to have their isolation broken in upon, and of their hatred and fear of the "foreign devil." When, in 1858, Lord Elgin entered upon his task as negotiator, he again encountered the Chinese spirit, which probably deserves to be called the Manchu spirit, since it was greatly intensified by the accession of the Manchu dynasty. The dull and stupid policy had led to the opium war and to the war of 1856, and at the end of each war China was forced to open the door a little wider for the admission of the Christian commercial nations which were demanding that China should become part of the world, that her prejudices should give way to enlightenment, and that her people should not only freely exchange their products for those of other nations, but that she should at least permit the learning and religion of the West to be offered to her. The more obstinate she was the more persistent were the unwelcome intruders, and the European Powers met with her refusal to hold intercourse with them. One of the most fearful thoughts to the Chinese *literati* was that of the possible invasion of the Emperor's privacy. To the Chinese mind the very suggestion that a "foreign devil" might possibly hold conversation with the sacred Emperor was horrifying. Lord Elgin and the French had the co-operation of the Americans and Russians in negotiating the treaty of 1858, but it was a friendly and not a hostile negotiation so far as China was concerned, and once more the United States gained her object without war. For the bombardment and destruction of the barrier forts was never regarded by the Chinese as an act of war, but merely as the performance of a necessary police duty for the punishment of the men who had fired upon American boats and killed an American sailor.

By the treaty of 1858, known as the treaty of Tientsin, Peking was opened to the official visits of the Ministers of the Western Powers, personal official interviews were granted, and the Chinese Government recognized "the principles of the Christian religion, as professed by the Protestant and Roman Catholic Churches . . . as teaching men to do good, and to do to others as they would have others do to them." The article of the treaty continued: "Hereafter those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any persons, whether citizens of the United States or Chinese converts, who, according to these tenets, peaceably teach and practice the principles of Christianity, shall in no case be interfered with or molested." Liberty to travel was also granted by the treaty.

In view of what had been accomplished President Buchanan declared, in his message of 1860: "The friendly and peaceful policy pursued by the Government of the United States towards the Empire of China has produced the most satisfactory results." Following the signing of the treaties of Tientsin was the war which resulted so disastrously to China, and so severely hurt Chinese pride by reason of the destruction of the Emperor's summer palace and the grand entry of the envoys into Peking. The wretched coolie trade, another outrageous deception of the Chinese in order to satisfy the greed of the Western Powers, was at the bottom of this war, and here, again, the attitude of the then American Minister, Mr. Ward, was in pleasant contrast to that of his colleagues of the diplomatic corps. The just position of the United States on the subject of the coolie trade and on that of the inherent right of immigration, expressed in the statute of Congress and in the Burlingame treaty of 1868, certainly increased the friendly feeling of China towards this country. This friendship for us, however, has been confined to a small and intelligent class. It is very far from being universal. The most important of our admirers, if the sentiment towards us can really be said to be warm enough to be called admiration, are those who are eager that the benefits of our material civilization may be enjoyed by China. It may be said, however, that

our abstention from war in China has been of great advantage to our influence, although it is also true that, with the exception of what gains were made by us through the Burlingame mission, our foothold in China has been made for us by the wars waged against the Empire by European Powers, and especially by Great Britain. Our advantage, however, is necessarily of the slightest in a country where the ruling dynasty and the masses of the people still regard us as dangerous "foreign devils," and therefore decline to differentiate us from those who have actually carried on war against their country, and who have broken down the walls of custom, prejudice, and exclusiveness with their guns. Notwithstanding all the treaties that have been made, notwithstanding the enlightenment slowly spreading through the Empire by the peaceful work of the legations, by the teachings of the missionaries, by the intercourse between the natives and Western travelers, by the enterprise of merchants and railroad and telegraph syndicates; notwithstanding the growing desire of the clever-minded of the upper classes for European and American methods of transportation and communication, notwithstanding the growth of commerce between China and the Western world, notwithstanding the birth and

development of the reform party under Kang-Yu-Wei and the partial conversion of the Emperor from Manchu conservatism, the oppression, the expulsion, and the massacre of Christian missionaries and other foreigners have gone on, sometimes under the walls of Peking itself, until now the revolt against the "foreign devil" has resulted in a tragedy which has filled Christendom with grief and indignation, which seems to set back the hands of time to the day when Lord Napier was refused admission to Canton because he came bearing a letter instead of a petition, and which possibly threatens the most direful war that Christianity has ever witnessed. Chinese exclusiveness is once more in arms, in its most terrible and terrifying array, and, although there is now a germ of reform at the very heart of the Empire, the question is whether it will not be stamped out of existence by this energetic uprising of barbarism. It is certain, of course, that barbarous and stupid custom will again go down before the civilization of the West, and when that happens, this country, because of her peaceful traditions in the East, because of the efficient work of Mr. Hay for the open door, ought to have a commanding voice in the establishment of the new relations that will follow.

## II.—China and Russia: A Russian View

BY NATHAN M. BABAD, M.D.

Dr. Babad is a Russian by birth and education. He has always taken a special interest in matters pertaining to Russia's policy in Siberia and the Far East, since for every Russian the word Siberia opens a wide vista of romance and adventure.

**T**HE present Chinese muddle may or may not lead to the final disintegration of the Celestial Empire.

One thing, however, seems certain to me at this juncture, that the present trouble is but the natural logical result of a persistent campaign of the young West to gain a firm foothold in the age-eaten East and to bring about a change in its entire make-up, to which the Flowery Kingdom cannot but object in the most forcible manner of which it is capable. It had been an old and favorite saying of the Chinese statesmen that China is a slumbering dragon, and woe to the universe

when he arises and rubs his eyes open to take in the situation. Russia, taking these statesmen at their word, made the most of that lethargy, and, rifling his pockets, took care that in awakening he could do but little harm.

How successful that strategy has been, the outcome of the present struggle will not fail to show. For the dragon at last has ceased snoring, and shows every sign of coming to. It is certainly a fact, formerly denied by many, not appreciated by many more, that, as an ethnographic and cultural unit, China is too much alive, and the activity of Europe, with the Russian Bear leading the dance, far from undermining

her strength, tends to transfuse a new current of vigorous life into the once "great luminary" of Eastern culture.

Incidentally it may be worth mentioning that here, as elsewhere, history has a tendency of repeating itself. What is now taking place in China is merely a repetition, to a certain extent, of events of a similar nature that made history some centuries ago. Then, as now, a fierce competition between European powers for the commerce of China was the direct cause of bloodshed and great loss of life. There is one difference, however, important enough to make the present truly Chinese puzzle a real menace to the civilized part of the universe, where the other had simply been a fair warning of what was to come.

Russia was then not in a position to compete for anything. She had had her hands full trying to throw off the Mongol yoke and was perfectly willing to let China do as she pleased. Now she wants China to do as the Czar dictates. At that time Europe retreated badly beaten, with no one to blame but herself. China had not yet closed her doors to the invasion of foreigners. Hardly had Western Europe made an end to Mongol rule, which devastated Poland, ruined Austria, and played havoc with the Czar's broad domains, than expeditions of artisans, merchants, envoys, and missionaries found their way into the palaces of the great Khans. The stories they brought back were full of wonderful descriptions about civilized China, then paying homage to the savage Tartars. Thus already in the twelfth century Europe makes the acquaintance of China; listens open-mouthed to the fairy tales about her enormous wealth, her industry, her budding commerce. These tales awake no further response than sincere regrets of evident inability to get there. For, simultaneously with the glowing descriptions of China's resources, the daring travelers on their return home imparted news that was very discouraging. The journey was dangerous. It was entirely overland. The rebellious war-waging tribes, of Asiatic Russia rendered these explorations rather unsafe, and many an adventurer bold or savant braved innumerable hardships only to find a grave in Siberian Tundras. It never had been Russia's policy to assist

her neighbors in getting what she herself for some reason did not want. That these difficulties only helped to intensify the desire of Europe to get there by all means is perfectly natural. Thus the "dream of China" soon became the talisman of many a Western ruler. Even the discovery of the New World only for a short time stopped this craving for the great unknown land in the Far East. As early as in 1498, soon after Vasco da Gama opened for Europe the gates to the East, the Portuguese appeared on the shores of Southern China. Since that memorable day the movement became a feverish one. In 1517 the Portuguese reached the mouth of the great river and established friendly relations with the Chinese mandarins. In spite of their inborn mania of self-aggrandizement and childish conceit, the Chinese really went out of their traditional way to welcome the intruders. A few years had been sufficient to change this policy of toleration and hospitality. What did the West, as represented by the Portuguese, bring into the new land? Did it introduce her own budding sciences, her dawning light of civilization? Absolutely not. A wild, unruly mob of the worst type, her pioneers laid the foundation for Chinese intolerance by their own brutal treatment of the natives, by their wanton cruelties, depravity, and the insane greed of exploit.

The Chinese at that time under those circumstances had every reason to remain proud of their own culture and civilization, and waxed indignant at the stream of pollution the foreigners attempted to introduce. And China barred her gates and crawled into her own hole. When, twenty-five years later, Spain began to make overtures for commercial treaties and concessions, the road was anything but smooth. England at the close of the sixteenth and Holland at the beginning of the seventeenth century met with the same poor success. Add to this the jealousy between the Christian associates of Loyola and the Protestant orders, and it will be seen at a glance that the impression Europe made upon China could not have been fruitful of very good results. True, for a time the Jesuits knew enough not to hurt the national pride of the Chinese, thereby gaining the confidence of men of

influence all over the Empire—so much so, in fact, that with the conquest of China by the Manchus the new dynasty adverse to foreigners put no obstacles in the way of the Jesuits. But the advent of missionaries of other creeds brought strife and dissension. The first struggle for areas of influence—that great curse of China—began. Again she was face to face with undesirable elements that could do her naught but harm. Again Europe had overstepped the limit, forcing China to draw back into herself and call a halt. The missions were destroyed; their inmates massacred. The expulsion and prosecution of the alien religion for the first time became a question of political importance. The integrity of the Empire was at stake, and from the hand-shaking of the West and the East only a few traces were left here and there. But if Europe at large fared badly and retreated with a sense of helpless indignation, Russia, that other dragon, just loosened from Tartar rule, began to feel her way, and in repairing her own fences, badly shattered, looked ahead for more game and more room in which to stretch her gigantic arms, heretofore bound and cramped.

Unlike other European nations, Russia, in courting, cajoling, bullying, and threatening China into some sort of an understanding, had a twofold purpose. From a few scattered penal colonies, that, far from being a source of revenue, were a constant drain upon the imperial treasury, Siberia gradually became the connecting link between European Russia and the whole of Asia. Through Siberia the Czar, if he had been successful, might have been in a position to complete the conquest of the Mongols, as this race had all but mastered her in ages gone. Siberia ceased to be a mere dumping-place for the national refuse. She became the most potent factor in her internal and external politics. But Siberia alone, with her ports frozen nine months out of twelve, with journeying unsafe and tiresome, with constant danger of European interference in Persia, Afghanistan, Khiva, Bokhara, and Korea, and her own great army thousands of miles away—Siberia, as she was, gave but little satisfaction. Ways had to be found to remove these natural obstacles, to prepare Siberia as the battle-

ground for what seemed, and seems now, an inevitable war of extermination of yellow against white. The acquisition of Port Arthur, the building of the Trans-Siberian Railway, the thousand and one other reforms that to the outsider seem the work of yesterday, were decided upon decades ago. True to their traditional fame for sagacity and faculty of looking and seeing ahead, the crafty Russian statesmen have had one great advantage over the rest of Europe. While other nations, this country included, have been flooding China with missionaries to convert the heathen to Christianity, Russia has been sending diplomats well versed in all matters concerning the Far East, masters of the various Chinese dialects, well trained in an unofficial, unobtrusive, quiet way, to prepare the soil for the grand *coup*. It was easy for China to fight in the open the intruders who, by lack of delicacy, wounded the national pride. It was not so easy to escape the nets laid carefully and with a view to entangle at all costs.

Of course China resisted. This will be better understood when one remembers the history of her civilization and culture. As a nation the Chinese are very proud of their history. Their thinkers and writers left behind them an enormous literature dealing with subjects of an immense variety: beginning with agriculture and economic treatises and ending with questions on government, religion, and philosophy. China in her time lived through stormy epochs of debates and wrangles over questions political and philosophical. Gradually, however, the Chinese philosophy found its turning point; various systems managed to form themselves and exist peacefully side by side. The Chinese learned early to respect the opinions of their adversaries on religion or morals and became tolerant to a high degree. They worked out an etiquette of their own, astounding in its politeness, that would seem comical only to those to whom everything seems funny which is not built on a pattern of their own. In a word, China at that time knew no formidable rivals. She was for the East what olden Rome had been for the West—the source of enlightenment, a model of a well-ruled, prosperous kingdom. It is but natural that China should have looked

with contempt upon the scum that Europe was wont to send into her cities and villages on conquest bound.

The invincible China became petrified in her own greatness. The sneers of Europe never reached the ears of the rulers nor of their vassals. China slept a sound, deep sleep, and her misfortune is that she slept too long and too soundly. The systems and doctrines good thousands of years ago were found wanting in their essential characteristics. The administrative organization of the Empire grew moth-eaten and rotten to the core. The savants, formerly the pride of China, became scarce and shallow. Justice was a farce. Corruption was rampant. In short, China became a fossil that had outlived itself and was on the verge of decomposition. The Chinese Empire, like a very old man, was suffering from senile dementia. At the same time Russia was making tremendous strides.

Two centuries after China for the last time closed her doors to the outer world, Russia knocked once more. China did not hear that knocking. She did not know, she could not know, that since her last acquaintance the whole of Europe was entirely changed—that instead of straggling adventurers there were powerful monarchies and republics now waiting impatiently at her gates demanding admission. China kept on slumbering. The despised Europeans, weary of waiting, stormed the gates, and the humiliated China, with her pride trailing in the dust, had to acknowledge Europe's supremacy. She did, but at the same time hid in her heart of hearts a fierce hatred toward the men who shattered her prestige, the Western "Barbars" who showed China how helpless she was. What aggravated matters was the fact that her next-door neighbor—little Miss Japan—the Land of the Rising Sun, awoke at the same time and willingly held out her tiny hand to Europe, and, with an ape-like faculty for apprehension and imitation, grasped and absorbed the vital points of Western civilization, thus saving herself from the forcible injection of the bitter medicine she could not escape. China could not do it—and her awakening was painful. Now and then China would rise in revolt. The appearance of powerful fleets at her harbors made her retreat. China yielded.

The period of 1860–1892 may be considered as the era of the slow opening of China to the outer world. At the end of the Franco-Chinese war in 1860 the treaty of Peking was signed, giving foreigners a wider field of activity. These wars and treaties proved a great shock to the self-enamored Celestial Empire. True, it still deemed itself vastly superior to the "rotten West," but it opened its eyes widely, nevertheless, and thought no more of sleep. China understood that she was behind all other nations in military resources, if in nothing else. She began to take lessons from her conquerors. For this Russia had been waiting; in fact, it may be said that it was anticipated. She took it upon herself to teach the Chinese how to fight, to organize an army, to build ships, to arm forts, to manage finances, and to run railways. Great results were expected and feared by observing Europe. The dragon was waking up, indeed. The delusion was as sudden as it was complete. No sooner did Li-Hung-Chang review the combined armies and fleet amid the extravagant praises of the European soothsayers and prophets than little Japan, herself scarcely out of the cradle, delivered a blow that once more showed China how really far too long and too sound had been her sleep. All these defeats played directly into the hands of Russia. Now by threatening and cajoling, then by bribery, her statesmen learned to handle the men behind the throne in China to the best of their own interests. Russian commerce took a new lease of life. Its development was rapid. As an illustration the following figures may serve: In 1845 there were registered 945 trips of European ships into Chinese ports with a total tonnage of 372,000. In 1899 it increased to 38,000 with a tonnage of 29,622,000; in other words, in the course of fifty years the tonnage had increased nearly eighty times. At the same time competition among nations for the commerce of China became exceedingly keen.

Up to 1860 England and France were the sole masters of China's foreign trade. In 1861 Prussia signed her first treaty, and at once became a dangerous rival. Then Russia, Japan, and the United States each put forth its claim, taking a hand in developing the trade of the vast empire that is too enormously rich to be left alone.

The war with Japan and its disastrous end left China more completely than ever at the mercy of Russia. Had it not been for the combined diplomatic efforts of Russia, Germany, and France her fate at the hands of victorious Japan would have been sad, indeed. At least this is the opinion of Russian thinkers, who declare that thus she was saved from division for a time. The loan made in Russia to enable China to pay the Japanese war indemnity gave the Russian Bear the longed-for opportunity, and Formosa, Port Arthur and Manchuria, Weihaiwei and Kaulun, Kiaochau and Shantung, Hainan, one slice after another, went to the greedy, land-grabbing powers of Europe, some in the form of leased ports, others as indemnities for injuries received.

All these calamities followed one another in such quick succession that China found herself tied hands and feet, and if she is now waking up she will find her limbs of little use. Russia could not wake her, but she tied her and made her helpless. This is the logical outcome of a long campaign of civilization of the young West against the older civilization of the dead and dying East. The various "areas of influences," however, were not devoid of a certain amount of good for the Celestial Empire. Feeling compelled to bow to Europe and take their dearly bought lessons, the enraged masses cannot fail to see the real mercenary motive underlying the so-called humanitarian and enlightening expeditions of the Western world. The agitations against foreigners are the fruit of the helpless rage of fanatics whose patriotism, aroused rather late, seems to find support, if not official sanction, in the palaces of the governors and factotums of the reigning dynasty. The patriotism of the Chinese must not be undervalued. Coupled with the ignorance and density of the masses and

the looseness of corrupted officials it betrays itself in its coarsest forms, in its hatred for Europeans, in riots, and murdering of missionaries. Hand in hand with this go the agitations for reforms and education. The fanatical devotion to their country, together with their inborn faculty of justly appreciating their own defects, forms the bulwark of strength of the Flowery Kingdom, which, after all, is bound to take its place among the powerful nations of the world. Europe effected her entrance by force. She is still antagonized, but this is explained by the existence in the awakening China of a party of self-content, and the deep-rooted doubt of the sincere intentions of her Siberian neighbor. But the soil for civilization is even now being prepared and fertilized in China, roused against her own will. She will soon get over the last spasms of the old influence and come out openly, ready to meet all advances of the envoys of true civilization. These envoys must not forget that they do not deal here with savage redskins or Kaffirs and Basutos, but with a people highly cultured in their own way, a land with a vast population, a strong spirit, willing to learn, but not to put its neck into the Russian harness.

Such a mistake will prove fatal as in the sixteenth century. Once more the instinct of self-preservation will move the Chinese millions, and who knows if the Russian instructors now in the pay of China will not succeed by that time in bringing her armies and her fleet to such a degree of perfection that she will break away from the Czar's guardianship and go her own way. Let Europe arouse the sleeping dragon, let her give him a chance to get up, but she will regret it if she tries to tie his limbs. He may be strong enough to break his chains, and this may prove disastrous both to modern civilization and to the interests of its agents.

# The Life and Literature of the Ancient Hebrews

## IX.—A Hebrew Drama of Love

By Lyman Abbott

LITERATURE is an interpretation of life. Such an interpretation may be given in either one of three forms; the interpreter may expound in a philosophical manner the laws of life, illustrating them more or less by pictures produced by his imagination or by incidents from history or from other authors; or he may portray life in action and accompany the portrayal with some description and interpretation; or he may simply create the characters and place them in the situations which he has invented for them and leave them to interpret themselves by their speech and their actions. The first form of literature is Essay, the second is Novel, the third is Drama. Ralph Waldo Emerson elucidates the nature of heroism thus: "Self-trust is the essence of heroism. It is the state of the soul at war, and its ultimate objects are the last defiance of falsehood and wrong, and the power to bear all that can be inflicted by evil agents."<sup>1</sup> Thackeray, in "The Newcomes," gives us no definition of heroism, but in Colonel Newcome he paints the picture of a hero. We see, however, not only the portrait, but the artist, at his work painting it. We know what he thinks of his sitter, for he tells us very frankly: "With that fidelity which was an instinct of his nature, this brave man thought ever of his absent child and longed after him. He never forsook the native servants and nurses who had charge of the child, but endowed them with money sufficient (and little was wanted by the people of that frugal race) to make all their future lives comfortable. No friends went to Europe, no ship departed, but Newcome sent presents and remembrances to the boy and thanks to all who were kind to his son."<sup>2</sup> Here the hero is seen, but seen

through the eyes of the artist who is painting his hero's portrait. In "Clive" Browning portrays a hero, but says no word of eulogy or criticism. He simply bids you look and see Clive's deed; summons you, as a bystander might, to the door of the club-room to see the scene:

Twice the muzzle touched my forehead.  
Heavy barrel, flurried wrist,  
Either spoils a steady lifting. Thrice: then,  
"Laugh at Hell who list,  
I can't! God's no fable either. Did this boy's  
eye wink once? No!  
There's no standing him and Hell and God all  
three against me,—so  
I did cheat!"  
And down he threw the pistol.<sup>3</sup>

In the Essay the principle is elucidated, in the Novel it is illustrated, in the Drama it is simply portrayed; in the Essay the author interprets, in the Novel he portrays and interprets, in the Drama his portrayal is left to be self-interpretative. This self-interpretative nature of the drama is one of the characteristics which fit it for presentation on the stage, but by no means the only one. The drama may be a story so constructed that it can be told "by actual representation of persons by persons, with imitation of language, voice, gesture, dress, and accessories or surrounding conditions;"<sup>2</sup> but this is by no means essential. Browning's "Ring and the Book," which could, by no possibility, be acted on the stage, is as truly a drama as is "Hamlet" or "Faust." The real distinction between the dramatic and the epic poem is well defined by Boucicault: "In the epic poem there is only one speaker—the poet himself. The action is bygone. The scene is described. The persons are spoken of as third persons. There are only two concerned in it, the poet and the reader. In the drama

<sup>1</sup> Emerson's Essays; "Heroism," p. 237.

<sup>2</sup> "The Newcomes," ch. V.

<sup>3</sup> Dramatic Idylls: "Clive." Browning's Works, Vol. VI.

<sup>2</sup> Century Dictionary.

the action is present, the scene is visible, the persons are speakers, the sentiments and passions are theirs."<sup>1</sup>

It is in this sense that the "Song of Songs" is a drama. It is a portrayal of woman's love resisting the enticements of ambition. No moral is drawn; no descriptions are furnished; the painter is unseen; an invisible artist summons us to look on, while the royal lover endeavors by every blandishment to win the peasant girl; he invites us to listen to her replies, to witness even her night-dreams, and to see at last the victory which her love, never for a moment vacillating, wins for her and for woman and for love. It is not a drama to be enacted on a stage; though it might lend itself to simple performance as a musical interlude, with the simplest scenic effects, or with none at all. Only two characters are prominent in the drama, King Solomon and the Shulamite maiden, though a third character, the peasant lover, who appears only at the close of the drama, and then only as a lay figure, with a single song, is essential to the story; so is the chorus of women from the harem of the King.<sup>2</sup>

The scene opens in Galilee, whither Solomon with his court and his harem has come upon a summer excursion. If the Hebrew dramatist had been familiar with the device of the Greek Chorus, it would have described the scene: the royal encampment, the white tents set out upon the plain, the royal tent in the center, the military bands, the court officers, the ladies of the harem in their gorgeous apparel. In the midst of them is a sunburned peasant girl, with that fresh beauty which appears all the more striking in contrast with the formal and artificial and somewhat worn beauties of the society ladies who make up the Oriental court. The play opens with a chorus by the ladies of the harem.<sup>3</sup>

#### ACT FIRST

*Chorus of Women.* Let him kiss me with the kisses of his mouth:  
For thy love is better than wine.  
Thine ointments have a goodly fragrance;  
Thy name is as ointment poured forth;

<sup>1</sup> Quoted in Century Dictionary.

<sup>2</sup> I assume here the dramatic interpretation, fully set forth by Dr. Griffin in "The Lily Among Thorns;" for a different interpretation see Professor Moulton's "Bible for English Readers."

<sup>3</sup> I use in this interpretative rendering of this love drama, the Revised Version, modifying it occasionally to give the color which the circumstances seem to me to demand.

Therefore do the maidens love thee.  
Draw me; we will run after thee:  
The king hath brought me into his chambers:  
We will be glad and rejoice in thee,  
We will make mention of thy love more than  
of wine:

Rightly do they love thee.

*Shulamite Maiden (deprecatingly).* I am black, but comely,  
O ye daughters of Jerusalem,  
As the tents of Kedar,  
As the curtains of Solomon.  
Look not upon me, because I am swarthy,  
Because the sun hath scorched me.  
My mother's sons were incensed against me,  
They made me keeper of the vineyards;  
But mine own vineyard have I not kept.

Then she turns from the chorus and addresses, in imagination, her absent lover.

Tell me, O thou whom my soul loveth,  
Where thou feedest thy flock, where thou  
makest it to rest at noon:

For why should I be as one that wandereth  
Beside the flocks of thy companions?

*Chorus (satirically).* If thou know not  
thyself! O thou fairest among women,  
Go thy way forth by the footsteps of the flock,  
And feed thy kids beside the shepherds' tents.

Solomon enters and prefers his suit in person. Then follows a dialogue between the two: he promises her jewels, she longs for her lover; he flatters her beauty, she recalls her peasant home; he promises her a dwelling-place in a palace of cedar, she replies that she is but a lily of the valley, he replies such a lily in such peasant and poor surroundings is as a lily among thorns, she responds with reminiscences of the simple joys of her village life and her village lover.

*Solomon.* I have compared thee, O my love,  
To a steed in Pharaoh's chariots.  
Thy cheeks are comely with plaits of hair,  
Thy neck with strings of jewels.  
We will make thee plaits of gold  
With studs of silver.

*Shulamite.* While the king sat at his table,  
My spikenard sent forth its fragrance.  
My beloved is unto me as a bundle of myrrh,  
That lieth betwixt my breasts.  
My beloved is unto me as a cluster of henna-flowers

In the vineyards of En-gedi.  
Behold, thou art fair, my love; behold, thou  
art fair;  
Thou hast doves' eyes.  
Behold, thou art fair, my beloved, yea pleasant:  
Also our couch is green.

*Solomon.* The beams of our house are  
cedars,  
And our rafters are firs.

<sup>1</sup> So the Septuagint. The meaning appears to be: if thou knowest not thy beauty and consequent influence with the king and opportunity for preferment, then go back to your shepherd life.

*Shulamite.* I am a rose of Sharon,  
A lily of the valleys.

*Solomon.* As a lily among thorns,  
So is my love among the daughters.

*Shulamite.* As the apple-tree among the  
trees of the wood,

So is my beloved among the sons.

I sat down under his shadow with great delight,

And his fruit was sweet to my taste.

He brought me to the banqueting house,

And his banner over me was love.

Stay ye me with cakes of raisins, comfort me  
with apples:

For I am sick for love.

Let his left hand be under my head,

And his right hand embrace me.

I adjure you, O daughters of Jerusalem,

By the roes, and by the hinds of the field,

That ye stir not up, nor awaken love,

Until it please.

Love is spontaneous; love springs up of itself. Jewels cannot buy it, gold cannot purchase it, ambition cannot arouse it, courtly offers cannot win it. "I adjure you that you try not to stir or awaken love." It springs spontaneously or not at all.

Then follows a reminiscent song, in which the Shulamite, as in a vision, sees her lover coming to her, and hears his love song at her latticed window:

*Shulamite.* The voice of my beloved!

behold, he cometh,

Leaping upon the mountains, skipping upon  
the hills.

My beloved is like a roe or a young hart:

Behold, he standeth behind our wall,

He looketh in at the windows,

He sheweth himself through the lattice.

My beloved spake, and said unto me:

*Lover's Song.* Rise up, my love, my fair  
one, and come away.

For, lo, the winter is past,

The rain is over and gone;

The flowers appear on the earth;

The time of the singing of birds is come,

And the voice of the turtle is heard in our  
land;

The fig-tree ripeneth her green figs,

And the vines are in blossom,

They give forth their fragrance.

Arise, my love, my fair one, and come away.

O my dove, that art in the clefts of the rock,  
in the covert of the steep place,

Let me see thy countenance, let me hear thy  
voice;

For sweet is thy voice, and thy countenance is  
comely.

*Shulamite's Song.* Take us the foxes, the  
little foxes, that spoil the vineyards;

For our vineyards are in blossom.<sup>1</sup>

<sup>1</sup> The distich is a reminiscence of a vinedresser's song; and it intimates that her duties in the vineyard prevent her from immediately joining him. She imagines herself separated from his vineyard by some intervening hills, and begs him at the early dawn to climb over the mountains which separate them and come to her. All is in the realm of imagination.

My beloved is mine, and I am his:

He feedeth his flock among the lilies.

When the day breaks, and the shadows flee  
away,

Turn, my beloved, and be thou like a roe or a  
young hart

Upon the mountains which separate us.

#### ACT SECOND

The scene changes. The King has returned to Jerusalem, bringing the Shulamite maiden with him. He hopes that separation from her lover will cause her to forget her love. But in vain; in her sleep she dreams of her lover; dreams that she sought him in the city, found him, and brought him to her mother's house. The song of her dream ends with the refrain we have already heard, "Stir not up, nor awaken love."

*The Shulamite's Dream.* By night on my  
bed I sought him whom my soul loveth:

I sought him, but I found him not.

I said, I will rise now, and go about the city,

In the streets and in the broad ways,

I will seek him whom my soul loveth:

I sought him, but I found him not.

The watchmen that go about the city found  
me:

To whom I said, Saw ye him whom my soul  
loveth?

It was but a little that I passed from them,

When I found him whom my soul loveth:

I held him, and would not let him go,

Until I had brought him into my mother's  
house,

And into the chamber of her that conceived  
me.

I adjure you, O daughters of Jerusalem,

By the roes, and by the hinds of the field,

That ye stir not up, nor awaken love,

Until it please.

To enhance the dramatic effect of the next scene, in which the King's appeal to the ambition of the Shulamite maiden is presented with all the eloquence of which the royal suitor is capable, the poet acts the part of Greek Chorus and describes the King and the military procession which accompanies him in the streets of the capital.

*Interpreter.* Who is this that cometh up out  
of the wilderness like pillars of smoke,

Perfumed with myrrh and frankincense,

With all powders of the merchant?

Behold, it is the litter of Solomon;

Threescore mighty men are about it,

Of the mighty men of Israel.

They all handle the sword, and are expert in  
war:

Every man hath his sword upon his thigh,

Because of fear in the night.

King Solomon made himself a palanquin

Of the wood of Lebanon.

He made the pillars thereof of silver,

The bottom thereof of gold, the seat of it of purple,  
 The midst thereof being paved with love,  
 From the daughters of Jerusalem.  
 Go forth, O ye daughters of Zion, and behold  
 King Solomon,  
 With the crown wherewith his mother hath  
 crowned him in the day of his espousals,  
 And in the day of the gladness of his heart.

The King in this splendor of his city  
 life renews his suit: see how he does it—  
 foolish wise man—by flattery, not by  
 love; and woman's heart is won by love,  
 not by flattery.

*Solomon.* Behold, thou art fair, my love;  
 behold, thou art fair;  
 Thou hast doves' eyes behind thy veil:<sup>1</sup>  
 Thy hair is as a flock of goats,  
 That lie along the side of mount Gilead.  
 Thy teeth are like a flock of ewes that are  
 newly shorn,  
 Which are come up from the washing;  
 Whereof every one hath twins,  
 And none is bereaved among them.  
 Thy lips are like a thread of scarlet,  
 And thy mouth is comely:  
 Thy temples are like a piece of a pomegranate  
 Behind thy veil.  
 Thy neck is like the tower of David builded  
 for an armoury,  
 Whereon there hang a thousand bucklers,  
 All the shields of the mighty men.  
 Thy two breasts are like two fawns that are  
 twins of a roe.  
 Thou art all fair, my love;  
 And there is no spot in thee.

*Shulamite.* My beloved is mine and I am  
 his,  
 He feedeth his flock among the lilies.  
 When the day breaks and the shadows flee  
 away  
 I will get me to the mountain of myrrh  
 And to the hill of frankincense.<sup>2</sup>

The Shulamite's fidelity to her peasant  
 lover touches at last the heart of the King.  
 His appeal is no more to her ambition, to  
 her love of luxury, to her self-love. She  
 is to him as a garden barred against him.  
 He calls on the winds to come and blow  
 upon the garden that it may bloom for  
 him. He is at last really in love, and  
 sings a true lover's song to her, appealing  
 to her love.<sup>3</sup>

*Solomon.* Come with me away from Leb-  
 anon, my bride,

With me away from Lebanon:  
 Come from the top of Amana,  
 From the top of Senir and Hermon,  
 From the lions' dens,  
 From the mountains of the leopards.  
 Thou hast ravished my heart, my sister, my  
 bride;  
 Thou hast ravished my heart with one look  
 from thine eyes,  
 With one chain of thy neck.  
 How fair is thy love, my sister, my bride!  
 How much better is thy love than wine!  
 And the smell of thine ointments than all man-  
 ner of spices!  
 Thy lips, O my bride, drop honey:  
 Honey and milk are under thy tongue;  
 And the smell of thy garments is like the smell  
 of Lebanon.  
 A garden barred against me is my sister, my  
 bride;  
 A spring fenced against me, a fountain sealed.  
 Thy shoots are an orchard of pomegranates,  
 with precious fruits;  
 Henna with spikenard plants,  
 Spikenard and saffron,  
 Calamus and cinnamon, with all trees of frank-  
 incense;  
 Myrrh and aloes, with all the chief spices.  
 Thou art a fountain of gardens,  
 A well of living waters,  
 And flowing streams from Lebanon.  
 Awake, O north wind; and come, thou south;  
 Blow upon my garden, that the spices thereof  
 may blow out.  
 Suffer the beloved to come into his garden,  
 And eat his precious fruits.  
 I am come into my garden, my sister, my bride:  
 I have gathered my myrrh with my spice;  
 I have eaten my honeycomb with my honey;  
 I have drunk my wine with my milk.  
 Eat, O friends;  
 Drink, yea, drink abundantly, of love.

Her only answer to him is the recital of  
 her dream. If he loves as he says he  
 does, surely he can understand her love,  
 which fills her sleeping as well as her  
 waking hours.

*The Shulamite's Second Dream.* I was  
 asleep, but my heart waked.  
 It is the voice of my beloved that knocketh,  
 saying,  
 Open to me, my sister, my love, my dove, my  
 undefiled:  
 For my head is filled with dew,  
 My locks with the drops of the night.  
 I have put off my coat; how shall I put it on?  
 I have washed my feet; how shall I defile them?  
 My beloved put in his hand by the hole of the  
 door,  
 And my heart was moved within me.  
 I rose up to open to my beloved;  
 And my hands dropped with myrrh,  
 And my fingers with liquid myrrh,  
 Upon the handles of the bolt.  
 I opened to my beloved;  
 But my beloved had withdrawn himself, and  
 was gone.  
 My soul went forth when he spake:  
 I sought him, but I could not find him;

<sup>1</sup> Compare chap. i., 15. She was not veiled in the country; now that she has come up to Jerusalem and the palace she wears her veil.

<sup>2</sup> For reasons for this change in the text see Dr. Griffiths's "The Lily Among Thorns," pp. 204-207. Verse 6 where it stands in the usual text makes a break in Solomon's Song, which is out of character with the King, and the fact that it repeats the words of the Shulamite in chap. ii., 16, 17, affords a sufficient reason for believing that it is here misplaced, and should be regarded as the maiden's reply to the royal suitor.

<sup>3</sup> This seems to me a more probable interpretation than that of Dr. Griffiths that this song is an "ideal interview" between the Shulamite and her peasant lover.

I called him, but he gave me no answer.  
The watchmen that go about the city found me,  
They smote me, they wounded me;  
The keepers of the walls took away my veil  
from me.

I adjure you, O daughters of Jerusalem, if ye  
find my beloved,

That ye tell him, that I am sick because of love.

*Chorus of Women.* What is thy beloved  
more than another beloved,

O thou fairest among women?

What is thy beloved more than another be-  
loved,

That thou dost so adjure us?

Puzzle of all ages: why is one woman  
to one man more than all other women,  
and one man to one woman more than all  
other men? She cannot tell; they cannot  
tell; no one can tell. But it always has  
been so since Eve was brought to Adam  
and they twain became one flesh. She  
tries to answer by giving a portrait of him.  
When did a lover's portrait ever seem  
true to other than the lover who painted  
it? In our estimate of this portrait we  
must allow for both a lover's exaggerations  
and for Oriental exaggerations. No won-  
der if to the critic it seems strange, primi-  
tive, and crude.

My beloved is white and ruddy,  
The chiefest among ten thousand.

His head is as the most fine gold,  
His locks are curling, and black as a raven.  
His eyes are like doves beside the water brooks;  
Washed with milk, and fitly set.

His cheeks are as a bed of spices, as banks of  
sweet herbs:

His lips are as lilies, dropping liquid myrrh.  
His hands are as rings of gold set with beryl:  
His body is as ivory work overlaid with sap-  
phires.

His legs are as pillars of marble, set upon  
sockets of fine gold:

His aspect is like Lebanon, excellent as the  
cedars.

His mouth is most sweet: yea, he is altogether  
lovely.

This is my beloved, and this is my friend,

O daughters of Jerusalem.

*Chorus (sarcastically).* Whither is thy be-  
loved gone,

O thou fairest among women?

Whither hath thy beloved turned him,

That we may seek him with thee?

*Shulamite.* My beloved is gone down to  
his garden, to the beds of spices,

To feed in the gardens, and to gather lilies.

I am my beloved's, and my beloved is mine:

He feedeth his flock among the lilies.

One more effort the King makes. He  
has tried appeal to ambition, to vanity, to  
self-love; his admiration has been con-  
verted into love, and he has tried love.  
Now at last he promises her that if she  
will come to him she shall be in very truth

his queen, supreme, above all others, the  
only one. But in vain his pleading, in  
vain the anticipations of her glory by the  
chorus of women, her answer repeats the  
answer she has given to her royal suitor.

*Solomon.* Thou art beautiful, O my love,  
as Tirzah,

Comely as Jerusalem,

Terrible as an army with banners.

Turn away thine eyes from me,

For they have overcome me.

Thy hair is as a flock of goats,

That lie along the side of Gilead.

Thy teeth are like a flock of ewes,

Which are come up from the washing;

Whereof every one hath twins,

And none is bereaved among them.

Thy temples are like a piece of a pomegranate

Behind thy veil.

There are threescore queens, and fourscore  
concubines,

And maidens without number.

But my dove, my undefiled, is but one;

She is the only one of her mother;

She is the choice one of her that bare her.

The daughters saw her, and called her blessed;

Yea, the queens and the concubines, and they  
praised her.

*Chorus of Women.* Who is she that looketh  
forth as the morning,

Fair as the moon,

Clear as the sun,

Terrible as an army with banners?

*The Shulamite.* I am my beloved's,

And his desire is toward me.

Come, my beloved, let us go forth into the  
field;

Let us lodge in the villages.

Let us get up early to the vineyards;

Let us see whether the vine hath budded, and  
its blossom be open,

And the pomegranates be in flower:

There will I give thee my love.

The mandrakes give forth fragrance,

And at our doors are all manner of precious  
fruits, new and old,

Which I have laid up for thee, O my beloved.

Oh that thou wert as my brother,

That sucked the breasts of my mother!

When I should find thee without, I would  
kiss thee;

Yea, and none would despise me.

I would lead thee, and bring thee into my  
mother's house,

Who would instruct me;

I would cause thee to drink of spiced wine,

Of the juice of my pomegranate.

His left hand should be under my head,

And his right hand should embrace me.

I adjure you, O daughters of Jerusalem,

That ye stir not up, nor awaken love,

Until it please.

#### ACT THIRD

The scene once more changes back to  
Galilee. Love has won. The Shulamite  
maiden appears, leaning upon the arm of

her peasant lover. The village maidens sing a song of greeting to village bride and groom, as they come back to her birth-place, to the home beneath the apple-tree where she was given birth by her mother, and given a second birth by love. For no woman is truly born into womanhood until she is born anew by love.

*Chorus of Village Maidens.* Who is this that cometh up from the wilderness, Leaning upon her beloved?

*Song of Peasant Lover.* Under the apple-tree I awakened thee:

There thy mother was in travail with thee,  
There was she in travail that brought thee forth.

*Shulamite's Love Song.* Set me as a seal upon thine heart, as a seal upon thine arm:

For love is strong as death;  
Jealousy is cruel as the grave:  
The flashes thereof are flashes of fire,  
A very flame of the LORD.

Many waters cannot quench love,  
Neither can the floods drown it:  
If a man would give all the substance of his house in exchange for love,  
He would utterly be contemned.

Love is strong as death; many waters cannot quench it; floods cannot drown it; and if a man would give all the substance of his house in exchange for love he would utterly be condemned; that is the moral and meaning of the one drama of love in Hebrew literature. And this truth is itself a parable interpreting the still deeper truth that to love God and be united to him is at once the supreme end and the supreme felicity of life. The lesson of the "Song of Songs" is the strength and the joy of human love; but that is itself a prophetic interpretation of the strength and the joy of God's love for his own, and of their love for him.

## The Gayleys' Mountain Trip

By Jennette Lee

THE Gayleys were poor. Constantia had not had a new pair of gloves for two years. Marcus had worn his summer suit three. They were extravagant in leisure. They took time to know each other and the world. They kept two servants, and went on long bicycle trips. In all else they were economical—even parsimonious. When they went on trips, they never stopped at expensive places. They avoided hotels and high-priced restaurants. They took their food and their views in primitive fashion. Constantia had been known to say—more truthfully than wittily, perhaps—that she did not need to have her scenery served on a platform to enjoy it. This cutting allusion referred to the three mountain houses that surrounded the neighboring peaks and desecrated the landscape.

Marcus, be it known, was of more catholic temper. He knew how to be abased and how to be exalted. He could climb the steepest mountain in the neighborhood, throw himself, breathless and solitary, on the carpet of moss at the top, and drink in the glorious view, careless of the absence of all other drinks of any kind whatsoever. Or he could ride proudly up the inclined railway, pay his fare like a man, step patronizingly out upon a lofty

platform, and survey the scenery. He could view it, with calm countenance, through a telescope, or a colored glass, or a straw, as the case demanded. The presence of a soda-fountain at his back and a peanut-stand around the corner did not mar his enjoyment. Even a Sunday-school picnic with a band had no terrors for him in the presence of a glorious scene.

Constantia's prejudice was thus a sealed book to Marcus. He respected it, however. He respected, too, the demands of economy. He saw that while a platform may not hinder a view, neither does it materially help it—besides being expensive. Machine and platform views were therefore avoided.

It fell out, however, upon a day, that wind and mud combined to force the hapless riders along a road that led to the famous Folderol Pavilion. They rode along chatting carelessly, exulting in the cool air, unconscious of danger. They could turn off by some cross-road; they could hurry and catch a train at the little way station further down the road; they could do any one of many things. There was not a possibility that they would visit the Pavilion.

They stopped at a farm-house for a drink

of water. They espied, on a shelf in the back kitchen where they drank the water and chatted with their hostess, an old-fashioned platter. It was mulberry pattern, without a crack and beautiful to look upon. Their hostess listened in amused scorn to their comments. "I don't set no great store by it. It was my grandmother's. I'd a sight rather have a clean white one."

In mute comment they looked at each other. For years they had sighed for a large platter. For years Marcus had splashed gravy on the tablecloth—and such a platter!

"Would she be willing to sell it?"

"Why, yes, she'd just as lieves."

"What would she ask for it?"

"Oh, she should think a dollar would be about right."

They left her with a provisional purchase. They could not take it with them then. They were going to ride further. If they decided that they wanted it, they would stop on their way back.

"Well," said Constantia, when they were clear of the gate, "that is too big a bargain—even if we haven't any money."

"It is a find!" Marcus leaped into his saddle. "No more gravy puddles for me!"

They rode along elated. They talked of the platter's merits. It might have been an Old Master. They decided to go without at least three expensive garments to justify themselves. They fell into holiday mood. They came to a turn in the road.

"Let's keep on up the mountain," suggested Marcus; "we can hide our wheels here in the bushes."

Constantia's face clouded. I'm not going near that Pavilion!"

"Oh, no, we won't go near that. We'll strike off to the South Peak. Just look at those clouds!"

Constantia looked. The sight of the mountain house always put her in a smoldering rage. But the cloud effects were marvelous. It was not a day to miss for a whim. She succumbed.

They hid their wheels and began to climb. The memory of the platter still soothed them. It gleamed softly in the background of their thoughts.

"Here's the path to the South Peak." Marcus pulled out his watch.

"What time is it?" asked Constantia, carelessly.

"Half-past four."

"What a shame! We shall have to give it up. We couldn't get back in time for dinner."

"Nonsense! what difference does that make? Come on."

"We can't be late again so soon," said Constantia, decidedly. "Annie almost gave notice last time, you know."

They looked at each other. Annie was a treasure. The view would be superb. Constantia turned grimly back.

Marcus hesitated. He looked at the summit, still miles away—beautiful sunset—hurrying masses of clouds. "We must go up the railway," he said, decisively. He did not look at Constantia.

"Marcus!"

"It won't be so bad. See how glorious it is!" He waved his hand toward an opening in the trees, a blue vista of haze mists and sunlight.

"I can't, Marcus. You go on; I'll wait here."

"Oh, come on! It's only a trifle for the railway. Besides, I shouldn't enjoy it without you."

It was always the final argument. Constantia turned her steps toward the little station.

They seated themselves in the throne-like chairs of the holiday car. The machine below throbbed. The great cables tightened. They moved slowly toward the distant top. The car was a bucket between earth and sky. Constantia grasped the sides of the seat firmly. She fixed her gaze on the bottom of the bucket. She owned to qualms. At the final bump, a Swiss muslin cap and false front peered down over the curb, with a business air, into the car, "Just as if we were eggs or products," said Constantia.

"Or tourists," said Marcus.

A little wicket gate flew open. They stepped out into a large room with windows on all sides. Rocking-chairs were scattered freely about, and sofas and papers. It was a spot to lounge in and enjoy the view. Constantia stalked haughtily through. She stepped out on the observing platform. The whole Connecticut valley lay spread out before her. She plumped down upon a bench, with her back to the scene. She folded her hands

in front of her, waiting for Marcus to enjoy the view. He followed slowly. He had stopped to drop a few atoning words to the Swiss cap. He walked up and down once or twice. He seemed to think he was happy. Constantia gazed alternately, now at a knot in the platform, now at the clapboards on the house.

The old lady fluttered out. She brought pocket maps. Constantia, with a wooden-image look, accepted one, letting it lie untouched in her lap. Marcus thanked the old lady effusively. She trotted away beaming. Presently she reappeared. She bore in her hand a mirror. She explained, as she smoothed down her apron, that it made pretty pictures—if you stood with your back to the view. She offered it, in innocent helpfulness, to Constantia. It was refused—flatly. Marcus took it graciously. He furnished manners for two. He looked at the view backwards, and sideways, and full front, in the wonderful mirror. He let the old lady explain the points of interest. He peeked through the telescope, and did all the other things. Suddenly he gave a little start. He pulled out his watch and replaced it hastily.

"What time is it, Marcus?"—she had not removed her gaze from the clapboards.

"Half-past five."

"Marcus!"—her face broke into animation and reproach. "How could you stay so long?"—hurrying to the car like a child let out of school. Marcus waited for some transaction with the old lady at the wicket gate. He took a seat beside Constantia, and the car started on its downward way. At each turn of the machine the gloom on Constantia's face lifted. She looked joyously at Marcus. He seemed strangely preoccupied.

"Doesn't it seem good to be on dry land once more?" she said, stepping gayly from the car.

Marcus followed slowly.

"Do hurry, Marcus! Perhaps we can get home in time if we hurry. It won't take more than a minute to stop for the platter. You can just give her the money and take it without any doing up, you know."

Marcus stared gloomily ahead.

They reached the farm-house. "You get it, Marcus," Constantia called back. "I'll ride along." She rode on serenely and swiftly. Presently she turned her

head. Marcus was riding close behind her. She slackened her pace until the wheels ceased to revolve. She dismounted and confronted him. "Why, Marcus!" reproachfully, "didn't you know the house?"

"Yes, I knew it." He did not dismount. He passed her with a swift turn of his wheel, and rode on.

She remounted, and pressed close behind him. "Why didn't you stop?" she called out to his back.

"No money."

"Have you lost it?"

"No."

An awful light broke across her face—"How much did they charge to go up in that machine?"

"Twenty-five cents."

"Apiece?" There was silence for a moment. "That's only fifty cents. You said you had two dollars."

"Twenty-five cents, admission to the railway."

"Apiece?" The back of his head nodded. "It's a fraud!" A pause. "But that's only a dollar."

"Twenty-five cents to come down."

"It's outrageous—a dollar and a half!"

"And twenty-five cents for the platform." The words floated back with a grimly humorous accent. She dropped from her wheel. "Marcus Gayley! Two whole dollars for that artificial, antediluvian—" He was riding slowly. The shadow of a smile flitted back from his half-turned face. He turned bravely and rode toward her to meet the charge full in front. It came. "And twenty-five cents for the cap, I suppose, and twenty-five cents for the smile, and the glass, and the telescope, and the nails in the side of that idiotic pavilion—I counted sixty-eight—" She paused breathless. Marcus gazed at the western sky humbly. "We weren't there a minute," she said, incredulously. "Ten minutes—twenty cents a minute." They remounted in silence. They rode swiftly across the meadows in the flood of sunset light. When they were seated at table, only ten minutes late, Marcus looked at her meekly across the roast, bulging obtrusively on its tiny platter—a little puddle of gravy on the table near-by. "I, Constantia, am a fool," he said.

"Yes, Marcus," she replied, sweetly.

The platter was never again mentioned in the Gayley family.

# Monks and Monasteries<sup>1</sup>

IT is not necessary to say that monasticism is a force that is almost if not altogether spent, but it is requisite to remind some people that monasticism was for centuries a sacred and a saving force. Like polygamy, like slavery, monasticism belongs to a lower stage in the evolution toward higher conditions. With Matthew Arnold we may, nevertheless, pray:

Oh, hide me in your gloom profound,  
Ye solemn seats of holy pain!  
Take me, cowed forms, and fence me round,  
Till I possess my soul again;  
Till free my thoughts before me roll,  
Not chafed by hourly false control!

However, monasticism has finished its work, and no one has proved that more unanswerably than St. Ignatius Loyola, when he founded a society destined to carry the old spirit of monasticism outside the cloister, and undistinguished by a habit. This Mr. Wishart partially comprehends. But does he see that Loyola's order is every whit as inimical to the papacy as are Martin Luther's followers? The janizaries of the Pope serve after the same fashion as the pretorian guard of the Cæsars.

We are indebted to Mr. Wishart, and he to Mr. Luke Owen Pike, for a philosophical and impartial account of the suppression of the monasteries in England. Mr. Pike pointed out that the deep damnation of Henry VIII. was in that he was the exponent of his own time and was not in advance of it. It will be remembered that England suppressed the monasteries before she reformed her doctrine; and not England only, Roman Catholic France, Italy, and Spain have also all sequestered the property of monks, and have dissolved religious houses; yet monasticism lingers on, a ghost of an ancient good. No need to thresh with Mr. Wishart the stale straw. We acknowledge it to be enough that monasticism produced Savonarola and Fra Angelico, Catherine of Siena and Martin Luther, likewise the minsters, the bridges, and the roads of the mid-Europe, the drama and the music. The science of the Middle Ages was in the cloister with Sylvester II., the magician Pope, with Roger Bacon and

Albertus Magnus. All this even school children well know. It might be added that Protestantism came out of the cloister. If monasticism is to-day a spent force, that is because it has given up its vitality to Protestantism and to Jesuitism.

It is in his chapters upon Eastern monasticism that Mr. Wishart is most astray. He does not understand the social conditions out of which Egyptian monasticism emerged. He tells us nothing of that most singular and strange type of monasticism now existent in Abyssinia. He speaks of St. Simeon Stylites as though he had been the only pillar saint. Of Russian monasticism there is said no more than of Spanish, yet each is a distinct type fully developed. Surely this essay upon monasticism and its results deserves a paragraph.

Without pointing out the economic blunder which monasticism made in withdrawing from the development of Western civilization the best elements of character in the result of a chastened will and a refined intellect rendered sterile by celibacy, Mr. Wishart does intimate that monasticism was the chief factor in the formation of the modern nations. Perhaps this is open to question. Legros's etchings of "mild monastic faces in quiet collegiate cloisters" provokes us to recur to what we suspect was as frequent a type, the soliloquizing monk of Robert Browning's Spanish Cloister. Personal experience, however small, of cloister life, dispels the beautiful dream of pious peace within the walls of the convent or monastery. Mr. Wishart's essay might well have shown that also.

The motives that lead to aceticism are many; sometimes the bare purpose of personal improvement; sometimes a desire to atone for sins, to appease the divine wrath, or to acquire merit in the eyes of God; sometimes merely the wish for peace and protection. Huysmans would have it that the prayers of cloistered monials are all that save us in these degenerate days from an overwhelming onslaught of demons, incubi and succubi.

The tendency to asceticism is deeply settled in human nature. Protestant, Catholic, and Romanist alike betake themselves

<sup>1</sup> *A Short History of Monks and Monasteries*. By Alfred Wesley Wishart. Albert Brandt, Trenton, N. J. \$3.50.

to monasteries. Puritanism was nearer the idea of Loyola; the Moravians of Bethlehem and the Dunkards of Ephrata were closer to the earlier monastic idea. The Hindu fakir, the Buddhist bonze, the Arab dervish, alike testify to the universality of the sentiment which leads to monasticism; and though it be a spent force, we need to

understand its nature and to know its history. To such knowledge Mr. Wisheart will help the reader. He has but produced an essay—the scholar will carp at its incompleteness, the frivolous will not turn its pages; nevertheless we could wish him many readers and a wide popularity.

## Books of the Week

*This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. The absence of comment in this department in many cases indicates that extended review will be made at a later date. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.*

**Christus Auctor.** By Warren A. Candler, D.D., LL.D. Publishing House of the M.E. Church, South, Nashville, Tenn.  $4\frac{3}{4} \times 7\frac{1}{4}$  in. 255 pages. \$1.25.

Bishop Candler's book is a strong one from the standpoint of those who think no modification needful in ancient modes of stating Christian doctrine. It will seem weak to those who are convinced that the form must be changed so that the substance may be held inviolate by skepticism. With these the author has no sympathy; he regards them as making weak and dangerous concessions to the foes of faith. The line of argument is a good one; it masses its whole force about the person and teachings of Christ. The style is clear and vigorous, but stronger in a rhetorical than in a logical point of view. It can hardly be claimed that Jesus's quotations from certain books of the Old Testament put the seal of his approval on the books which he did not quote. In this the Bishop illogically follows, as in other points, the old track of writers on the evidences. That his whole mode of conceiving of Divine Revelation is inadequate to convince minds touched by the spirit of modern philosophy and science appears in the title of Chapter X: "When God Was Among Men Did He Approve Any Sacred Books?"

**Colonial Immigration Laws.** By Emberson Edward Proper, A.M. (Columbia University Studies in Political Science.) Vol. XII. No. 2. The Macmillan Co., New York.  $5\frac{1}{2} \times 9\frac{1}{2}$  in. 91 pages.

This volume contains a remarkable amount of material that will be new, not only to most general students of American history, but also to many who are especially interested in the present movement to restrict immigration. The desire to secure a homogeneous citizenship was perhaps as strong in colonial times as it is to-day, though the demand for labor to till the idle land created an economic incentive to the welcoming of immigrants such as does not exist to-day. As is widely known, there were notable restrictions upon the immigration of Catholics, such as the positive prohibition of Catholic worship, and even a duty upon Irish Catholic servants. Pennsylvania took the extreme ground in the restriction of immigration, by enacting a statute in 1729, taxing all foreigners coming into the colony. This

act was occasioned by the influx of Germans. Most of the restrictive acts, however, aimed to prevent the deportation of criminals from Great Britain. Mr. Proper's review of all this legislation is as interesting as it is instructive.

**Concerning Cats.** By Helen M. Winslow. Illustrated. The Lothrop Publishing Co., Boston.  $5\frac{1}{2} \times 8\frac{1}{4}$  in. 284 pages. \$1.50.

This volume of cat-love, most charmingly illustrated, marks our advance towards what Mr. Janvier is pleased to call a "halcyon philofeline era." It contains all sorts of matter "concerning cats," their origin and varieties, other people's cats, historic cats, and pet cats, with an entertaining history of the growth of the cat fancy (an importation from England) and an account of cat hospitals. The chapter on the "General Treatment of Cats" makes humane suggestions in correction of the heartless treatment too often suffered by poor pussy.

**Continental Cavalier, A.** By Kimball Scribner. Illustrated. The Abbey Press, New York.  $5 \times 7\frac{3}{4}$  in. 258 pages. \$1.

Here is a readable romance. It is the record of incidents pertaining to one Chevalier de Marc, Brevet-Major in the army of the American Colonies. He was aide-de-camp to the Marquis de la Fayette, or La Fayette without the "de," as our author insists on saying. The La Fayette period in our history is certainly one of the most workable for writers of historical novels.

**Economic Crises.** By Edward D. Jones, Ph.D. The Macmillan Co., New York. (The Citizen's Library.)  $4\frac{3}{4} \times 7\frac{1}{4}$  in. 251 pages. \$1.25.

This volume is a tangled presentation of all the forces, great and small and non-existent, which have been alleged to produce industrial depression. The author apparently lays a great deal of stress upon the notion that the overproduction of wealth is one of the causes of the increase of want at such periods, though the overproduction of wealth would seem to cause a fall in the rate of interest, while a rise in interest rate always accompanies these crises. However, it is somewhat difficult to state just what the author does think, his book being rather a summary of other people's opinions than a clear exposition of his own.

**Historical Jurisprudence.** By Guy Carleton Lee, Ph.D. The Macmillan Co., New York.  $5\frac{1}{4} \times 8\frac{1}{2}$  in. 517 pages. \$3.

By this work Professor Lee has rendered valuable service both to the professional student of law and to the general reader in a desirable line of culture. Law being simply that body of customs which is enforced by a community, and a large part of the body of laws in any nation being common to other nations, historical jurisprudence undertakes to show what contribution each has made to the common product, and the causes of the adoption of law by one nation from another. Thus it exhibits a record of national development highly important to a comprehension of national history. The chapters of Professor Lee's work review the laws of the ancient civilizations, all but the Roman, as laying the foundations of law; then treat of the development of jurisprudence by the Roman from period to period, with its extensions by canon law and barbarian codes, followed by the beginnings of modern jurisprudence in various countries down to the thirteenth century, when the series of great legal text-books was begun for English-speaking people by Henry of Bracton. In view of a common tendency even in the legal profession to undervalue the theoretical amid the practical, there is much pertinency to the proper valuation of such a work as this in Archbishop Leighton's saying, that the best knowledge of things lies in knowledge of their causes.

**History of Military Pension Legislation in the United States.** By William Henry Glasson, Ph.D. (Columbia University Studies in Political Science.) Vol. XII. No. 3. The Macmillan Co., New York.  $5\frac{1}{4} \times 9\frac{1}{2}$  in. 135 pages.

A most interesting as well as a most valuable monograph upon what is now the heaviest drain upon the resources of the National Government. The temper of the author is judicial, and his compact work covers every important phase of his subject.

**History of the Theory of Sovereignty Since Rousseau.** By C. E. Merriam, Jr., Ph.D. (Columbia University Studies in Political Science.) Vol. XII. No. 4. The Macmillan Co., New York.  $5\frac{1}{4} \times 9\frac{1}{2}$  in. 232 pages.

**History of Tom Jones, A Foundling.** By Henry Fielding. (Library of English Classics.) The Macmillan Co., New York. In two vols.  $5\frac{1}{2} \times 8\frac{1}{4}$  in. About 492 pages each. \$3.

**Nature's Miracles: Energy and Vibration.** Vol. II. By Elisha Gray, Ph.D., LL.D. Fords, Howard & Hulbert, New York.  $4 \times 6$  in. 243 pages. 60c.

In this second volume of his familiar talks on science, Professor Gray discusses the subject of Energy, as expressed in the vibrations of light and sound and the phenomena of heat. The chapters on Explosives, setting forth the atomic results which follow the ignition of powder, if read by small boys before the Fourth of July, might conduce to the careful handling of gunpowder on that day. The book will attract both the older readers who are not technical students of science and those before whom the wonderland of science is just opening.

**Noank's Log, The.** By W. O. Stoddard. Illustrated. The Lothrop Publishing Co., Boston.  $4\frac{3}{4} \times 7\frac{1}{4}$  in. 337 pages. \$1.25.

The "Noank" of New London was a dashing

and fortunate craft, duly authorized by letters of marque and reprisal to scour the seas of British merchantmen while King George's redcoats were trying to scour the land of rebels. How she did it is related in this breezy book, very much to the taste of youth for daring adventure and shrewd courage. There can be no doubt of the essential barbarism of the whole business of privateering, but it was a necessity of our struggle for National existence, and Mr. Stoddard has well described the aid it gave both in spirit and resources to the National cause.

**Pioneering on the Congo.** By Rev. W. Holman Bentley. Illustrated. Fleming H. Revell Co., New York. Two vols.  $5\frac{1}{2} \times 8\frac{1}{2}$  in. \$5.

These handsome volumes comprise a work of exceptional interest, written by one whose twenty-odd years of experience in the Congo abundantly fits him to be an authority on that country, and especially on missionary work there. Mr. Bentley first visited the Congo tribes when they were practically untouched by any foreign influence. He has lived in close contact with the natives ever since, and he has done them the great service of reducing the Congo language to writing, of translating the New Testament into it, and of compiling a dictionary and grammar of that language.

**Robert Browning.** By Arthur Waugh. (The Westminster Biographies.) Small, Maynard & Co., Boston.  $3 \times 5\frac{1}{2}$  in. 155 pages. 75c.

The Westminster Biographies is a series of biographical sketches of which Mr. Waugh's little book is the initial volume. Within a compass of about one hundred and fifty duodecimo pages Mr. Waugh has told the story of Browning's life in outline. He has not added any new facts to those which have already been communicated by Mrs. Orr's biography or by the letters of the two poets, but he has presented these facts in an interesting fashion and in so condensed a form that the book can be read in an hour and a half. The work is on the whole very well done. A brief characterization demands unusual skill in selection, and it is perhaps a criticism of Mr. Waugh's book to say that Browning does not appear, after reading his pages, in any new guise; he does appear as a very sincere, loyal, straightforward, and noble-hearted man.

**Side Lights on English History. Being Extracts from Letters, Papers, and Diaries of the Past Three Centuries.** Collected and Arranged by Ernest F. Henderson, Ph.D.  $7 \times 11\frac{1}{4}$  in. 312 pages.

An attractive title, and one exactly descriptive of the book. Dr. Henderson has given us here a fine, large-paged, clear-typed book with really superb illustrations, chiefly in the way of full-page portraits, many from little-known originals. The matter of the book is chiefly extracts from letters, estate-papers, and diaries, covering in their extent of time the last three centuries of English history. The arrangement is logical, convenient, and ingenious; twenty-two groups cover such subjects as the personality of Queen Elizabeth, characteristic traits of Oliver Cromwell, the great London fire, the Hanoverian succession, and the death of Nelson (to take a few titles as a chance turning of the leaves presents them); under each group-head are systematic

cally arranged the extracts in such a way as to give a consecutive and connected view of the subject. Thus we have history from original sources presented in a novel and attractive way. The idea is a capital one, and it is carried out with fine intelligence and discrimination. The historic lights are usually side lights rather than full lights; they show us the odd events, the queer incidents, the strange personalities of history. For this reason the reader who takes up the work as an adjunct to serious study will be surprised to find that he is getting amusement as well as instruction.

**Skilled Labor for the Master.** By Eugene R. Hendrix, D.D., LL.D. Publishing House of the M. E. Church, So., Nashville. 5x7½ in. 326 pages. \$1.25.

In former times the Church has suffered from wicked men in holy orders; to-day she suffers from weak men. To make strong men intellectually and spiritually strong as preachers and pastors is the aim of the score of brief papers collected in this book. "Arrested development" is the evil the Bishop would fend. He has the Methodist preacher immediately in mind, and begins by asking him, "After Graduation, What?" All young preachers, especially, would do well to sit by, and hear the answer, and take the whole course following. The difficult problem of Church discipline connected with the Methodist rule concerning amusements is treated in a personal reply to a personal letter.

**Sword of the King, The.** By Ronald Macdonald. The Century Co., New York. 5x7½ in. 349 pages. \$1.50.

This novel is well worth reading if the reader is willing to wade out into its real swing and sway through a mass of interesting but not very important detail filling the first part of the book. While the canvas is not a large one, the picture of English social life during the reigns of Charles II. and James II. is clearly and cleverly drawn, and it glows with considerable lambency and color. The author's style is restfully simple and well adapted to the particular work in hand.

**Troilus and Cressida.** Edited by C. H. Herford, Litt.D., Hon. (The Eversley Shakespeare.) The Macmillan Co., New York. 4½x6¾ in. 500 pages.

A reissue in thirty-nine volumes of the Eversley edition of Shakespeare—one of the best library editions which has yet been put into the hands of American readers. The Eversley is reissued in thirty-nine volumes instead of ten, each play being put in a volume by itself, substantially and tastefully bound, printed from a clear text of good size, and with a rubricated title-page. The notes are placed at the bottom of the page instead of at the end of the volume, and, together with the introductions which precede every play, are from the hand of Professor C. H. Herford, of the University College of Wales. Both notes and introductions are brief, as they ought to be, and are limited to the presentation of facts which the student ought to know concerning the original quarto and folio editions. The

notes present etymologically such critical and historical comments and explanations as are necessary to put the reader in possession of the plays. The edition must take its place among the most convenient, satisfactory, and inexpensive forms in which Shakespeare's work is accessible to the public.

**Upward Look for Mothers, An.** By Isla May Mullins. The American Baptist Publication Society. Philadelphia. 5¼x8 in. 32 pages. 30c.

**Verses.** By Isabella Howe Fiske, '96. Dammell & Upham, Boston. 4½x6¾ in. 79 pages.

**Weighed in the Balance.** By Christian Reid. Illustrated. Marlier, Callanan & Co., Boston. 4¾x7½ in. 500 pages. \$1.50.

The Southern writer whose name is attached to this novel has written a long list of stories reaching back, we should think, at least thirty years. While her novels have not been placed in the foremost ranks of fiction, they have almost invariably shown evidences of refinement and taste, and of considerable story-telling power. The present book answers this description very well. While it has sensational incidents, it is not in the main a sensational story, and there is a sincere and generally successful attempt to depict character and motive. The illustrations do not add to the value or interest of the book.

**With Lawton and Roberts.** By Elbridge S. Brooks. Illustrated. The Lothrop Publishing Co., Boston, Mass. 5x7½ in. 318 pages. \$1.25.

Mr. Brooks's latest story of martial adventure is based upon stirring incidents in the recent campaigns of these two great captains. It is semi-historical in its reliance upon trustworthy reports of military operations, and realistic in its snap-shot pictures of the distinguished characters concerned therein. The author declines to estimate the justice of the contending causes, but devotes himself to depicting the manly virtues and qualities exhibited in the struggle. His desire and hope is that the story may in its own way help forward a closer union of Anglo-Saxon folk the world over.

**Work and Play.** By John E. Bradley, Ph.D., LL.D. The Pilgrim Press, Chicago. 4¾x7¼ in. 208 pages.

The twelve familiar addresses to the students of Illinois College which are collected in this volume are distinctively ethical. They are clarifying to the vision, tonic to the will, and inspiring to the purpose of getting the best out of life by putting the best into it. Their general theme may be stated as the making of true manhood, sound bodied, broad and generous minded, inspired and fitted to do the work that the world has a right to expect of a college graduate. But manhood is incomplete without religion; and this also is pointed out, that full ethical development includes "the reaching out of the soul towards God."

**Works of Shakespeare, The.** Vol. XI. The Tragedy of Othello; The Tragedy of Antony and Cleopatra; The Tragedy of Pericles. Illustrated. (The Larger Temple Shakespeare.) Edited by Israel Gollancz. The Macmillan Co., New York. 5x7¼ in. 408 pages. \$1.50.

# Notes and Queries

*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

Our Woman's Literary Club purpose the coming year to make a special study of "Egypt—Ancient and Modern." Could you kindly suggest for them the best books, (1) Historical, (2) Archaeological, (3) Literary, naming publishers and prices?

J. W. G.

Boughton, "History of Ancient Peoples" (Putnam, N. Y., \$2). Rawlinson, "Ancient Egypt" (Putnam, N. Y., \$1.50). Schmidt, "Ancient Egypt" (Shaw, Cincinnati, \$3). Maspero, "Life in Ancient Egypt and Assyria" (tr.) (Appleton, N. Y., \$1.50). Maspero, "Egypt and Chaldaea" (tr.) (Appleton, N. Y., \$7.50). Maspero, "The Struggle of the Nations" (tr.) (Appleton, N. Y., \$7.50). Maspero, "Egyptian Archaeology" (tr.) (Putnam, N. Y., \$2.25). (Translated from "Archéologie Egyptienne," Quantin, Paris, \$1.) Erman, "Life in Ancient Egypt" (or in original) (Macmillan, N. Y., \$6). Petrie, "History of Egypt" (Scribner, N. Y., 6 vols.; each vol. \$2.25). "Religion and Conscience in Ancient Egypt" (Scribner, N. Y., \$1). "Syria and Egypt" (Scribner, N. Y., \$1). "Egyptian Decorative Art" (Scribner, N. Y., \$1.40). Goodyear, "History of Art" (Barnes, N. Y., \$3). Lübke, "Kunstgeschichte" (Hallberger, Stuttgart, \$7.50; tr. as "History of Art," Dodd, Mead & Co., N. Y., \$7.50). Perrot and Chipiez, "Histoire de l'Art dans l'Antiquité: Egypte" (Hachette, Paris, \$6, tr. as "History of Art in Ancient Egypt," Armstrong, N. Y., \$15.50). Ebers, "Ägypten Alt und Neu" (Hallberger, Stuttgart; tr. as "Picturesque Egypt," "Uarda," "Serapis," "Eine ägyptische Königstochter," and other novels, published by Cotta, Stuttgart, at from \$1 to \$4 each; by Gottsberger, N. Y., in translations at half that price). Kingsley, "Hypatia" (Macmillan, 75c.). Fletcher ("George Fleming"), "Kismet" (Little, Brown & Co., Boston, \$1). Baedeker, "Egypt" (Scribner, \$4.50). Edwards, "1,000 Miles Up the Nile" (Routledge, N. Y., \$2.50). Warner, "My Winter on the Nile" (Houghton, Mifflin & Co., Boston, \$2). Penfield, "Present-Day Egypt" (Century, N. Y., \$2.50).

Kindly state in a few sentences (1) what Ritschlianism stands for in our theological and religious life. 2. What book in English would you suggest which would open up his teaching? H. E. J.

1. In Professor G. P. Fisher's words, the cardinal points may be stated thus: Revelation through the Scriptures is the one source of religious knowledge. They manifest God's righteousness, *i. e.*, his consistent purpose and procedure in saving his people. Christ is conscious of a vocation to carry out this divine purpose through obedience and suffering, but there is no expiatory quality in his death. As having fulfilled his vocation Christ is exalted and intrusted with the government of the world. Therefore, and on account of his unity with God in love and purpose, he may be called God, and worshiped. He is the means of the revelation of God to us. The filial relation to God is gained by entering into the kingdom of Christ's followers. 2. See Professor Orr's "The Ritschlian Theology and Evangelical Faith" (Clark, Edinburgh); also "The Truth of the Christian Religion," by Julius Kaftan, a distinguished Ritschlian (Scribners, New York).

Kindly give me some of the forms of "saying grace." I know nothing about it, having boarded for years, but now that I have a home of my own I would attempt it if I knew how.

A SUBSCRIBER.

These four specimens will suffice: 1. We thank thee, Father, who givest us our daily bread for the body. Grant us also the bread of life for the soul, evermore.

*Amen* (by all at the table). 2. We ask thee to bless us, O God, in the use of all thy bounties and benefits by a thankful receiving of them in the spirit of thy Son Jesus Christ. *Amen*. 3. O Thou who givest us all that we enjoy, we acknowledge thy goodness, and ask that whether we eat or drink, or whatever we do, we may be enabled to do all to thy glory with thankful hearts in the service of one another. *Amen*. 4 (the most common form). For all that we are now about to receive, may the Lord make us truly thankful. *Amen*.

Please publish a more complete list of books on South Africa than those previously given.

Theal, "The Story of South Africa" (Putnam, N. Y.). Worsfold, "A History of South Africa" (Macmillan, N. Y.). Bryce, "Impressions of South Africa" (Scribner, N. Y.). Bryce and others, "Briton and Boer" (Harper, N. Y.). Bigelow, "White Man's Africa" (Harper, N. Y.). Hillegas, "Oom Paul's People" (Appleton, N. Y.). Younghusband, "South Africa of To-day" (Macmillan, N. Y.). Fitzpatrick, "The Transvaal from Within" (Stokes, N. Y.). Sanderson, "Africa in the XIX. Century" (Scribner, N. Y.). Brown, "On the South African Frontier" (Scribner, N. Y.). Stanley, "Through South Africa" (Scribner, N. Y.). Stanley, "Africa" (Dodd, Mead & Co., N. Y.). Cloete, "The History of the Great Boer Trek" (Scribner, N. Y.). Knox Little, "South Africa" (Longmans, N. Y.). Hammond, J. H., "The Transvaal Trouble" (The Abbey Press, N. Y.). Hammond, Mrs. J. H., "A Woman's Part in a Revolution" (Longmans, N. Y.). Olive Schreiner, "The South African Question" (Sergel, Chicago). Roy Devereux, "Side Lights on South Africa" (Scribner, N. Y.). Mrs. Phillips, "Some South African Recollections" (Longmans, N. Y.). Davis, "Dr. Jameson's Raiders" (Russell, N. Y.). Harding, "War in South Africa" (The Dominion Company, Chicago). Jessett, "Delagoa Bay, the Key to South Africa" (The New Amsterdam Book Co., N. Y.). Hobson, "The War in South Africa" (Macmillan, N. Y.). Stickney, "The Transvaal Outlook" (Dodd, Mead & Co., N. Y.). Ashe, "Besieged by the Boers" (Doubleday, Page & Co., N. Y.). Pearce, "Four Months Besieged" (Macmillan, N. Y.). Churchill, "London to Ladysmith via Pretoria" (Longmans, N. Y.). Ralph, "Towards Pretoria" (Stokes, N. Y.). Haskins, "For the Queen in South Africa" (Little, Brown & Co., Boston).

Kindly furnish me a list of references from which a thorough course of study may be prepared for a senior Bible class, on the following topics: 1. Comparative religions. 2. The history and religion of the Jews. A. N. G.

1. For an introduction take Everett's "Religions Before Christianity" (Unitarian Sunday-School Society, Boston, 20 cents paper, 25 cents cloth). In your city are libraries where you can examine such works as Ellinwood's "Oriental Religions and Christianity," Matheson's "Distinctive Messages of the Old Religions," and Clarke's "Ten Great Religions," and judge of their adaptability to your pupils. 2. Toy's "History of the Religion of Israel" (Unitarian Sunday-School Society, Boston, 40 cents). See also in the libraries such works as Kent's, Riggs's and Graetz's Histories, Beaulieu's "Israel Among the Nations," and Stanley's "History of the Jewish Church."

The poem "Christus Consolator," written by Rossiter W. Raymond, will be found in a little book published by Thomas Whittaker, entitled, "Royal Helps for Loyal Living."

## Correspondence

### The Philippines: I.—A Groundless Complaint

A subscriber writes that he has heard from a soldier in one of the regiments just ordered to Hongkong from Manila, complaining that he and his comrades in the regular army are treated less generously and justly than are the volunteers on the following points: (1) Reduction in pay; (2) Reduction in clothing allowance; (3) "If discharged abroad no transportation allowance, except back to the United States, so that a soldier enlisted at Boston and whose time expired while abroad may be left stranded in San Francisco, or be compelled to work his way back to point of enlistment as best he can."

We have addressed the Secretary of War for information on the subject, and publish his official reply, which is as follows:

War Department, Washington, July 17, 1900.

Dear Sir:

The Secretary of War directs me to acknowledge the receipt of your letter of July 13, inclosing a communication from ———, in which he states he has a letter from a soldier in one of the regiments just ordered to Hongkong, referring to the treatment received by the soldiers of the regular army in the way of reduction in pay, in clothing allowance, and in transportation allowance, and in reply to inform you that it is scarcely credible that an enlisted man of the regular army made such a statement as is set forth in the letter above referred to. If, however, such a statement was made, it is without any foundation, and is false in every particular. No discrimination is made between soldiers of the regular army and the volunteer army; they receive the same pay and allowances. The recruiting circular of June 19, 1900 (copy inclosed), sets forth the pay, benefits for long service, extra pay for service in the Philippines, etc. The clothing allowance is governed by orders issued annually, and applies equally to the regulars as well as the volunteers. No deductions on account of pay, clothing, or any other allowances have been made to the enlisted men of the regular army.

The Act of Congress approved May 26, 1900, prescribes that an enlisted man when discharged from the service, *except by way of punishment for an offense*, shall receive four cents per mile from the place of discharge to the place of enlistment, enrollment, or original muster into the service, provided that for sea travel on discharge transportation and subsistence only shall be furnished. Thus a soldier honorably discharged in the Philippines is furnished transportation and subsistence in kind on Government transport to San Fran-

cisco, Cal., and travel pay from that place to the place of his enlistment, wherever it may be, at the rate of four cents per mile.

So far from there being any discrimination in favor of volunteers, the regular soldier receives benefits in which the volunteers cannot participate. Under the law, all unmarried soldiers under thirty years of age, who are citizens of the United States, who are physically sound, who have served honestly and faithfully two years in the army, and have borne a good moral character before and after enlistment, may compete, by examination, for promotion to the grade of second lieutenant in the regular army. Thus every man who enlists in the regular army has an opportunity of becoming an officer.

For soldiers who have served honestly and faithfully twenty years, or who have been discharged for wounds received or disease incurred in the service, a comfortable Home is maintained at Washington, D. C. For thirty years' service they are entitled to be retired and to receive three-fourths of the monthly pay allowed by law to them in the grade held by them when retired, and \$9.50 per month as commutations for clothing and subsistence.

It may be said, generally, that soldiers of the regular army are well cared for, well housed, clothed, and fed, and that they appreciate the benefits to be found in a life in the regular army is shown by the fact that over forty-one per cent. of the men who enlist serve out their full terms, and fifty per cent. of this number re-enlist. There are to-day 1,544 soldiers on the retired list who have served thirty years and upwards. Very respectfully,

W. S. COURSEY.

Private Secretary.

[This case illustrates a very common form of misapprehension and consequent misrepresentation of Government which a little pains will generally suffice to correct. Our correspondent, instead of printing his letter in a daily newspaper to serve as a complaint and to create an impression of the unfairness of the Republic, sends it to us to investigate, and the investigation shows that the complaint, so far as the Government is concerned, is groundless. It is clear, either that our correspondent has been imposed upon by his correspondent, or else that the soldier who sends him this complaint is being imposed upon by some subordinate official in the army, which latter is an improbable hypothesis. We recommend our correspondent to cut out and send this official communication from the War Department to the complaining

soldier, and advise him if he is not justly treated to send his complaint with specifications directly to the Secretary of War. And we advise all readers of similar complaints to have them investigated, as our correspondent has done, before giving them to the public.—THE EDITORS.]

#### The Philippines. II.—The Natives

##### *To the Editors of The Outlook :*

In an address by ex-Governor Boutwell, President of the Anti-Imperialistic League, the speaker warned the workingmen of the United States of the danger of competition from the ten million Filipinos in case of annexation of the Philippines to the United States.

To the American in the islands the reasoning of the distinguished speaker is absurd. "They can manage a bank or run a laundry with a certainty of success that cannot be foretold of any other people, whether English or American or Hebrew." There is not a bank in the city of Manila run by Filipinos. There is not, nor ever has been, a bank in the Philippine Archipelago controlled by native Filipinos. The three banks of the city of Manila are owned and managed by Englishmen or Spaniards. The Hong-kong and Shanghai Banking Corporation and the Chartered Bank of India, Australia, and China are English concerns. The Filipino-Español Bank is owned by Spaniards and wealthy natives; the Government, the "Obras Pias," and "Santa Marina" being the principal owners, and, as I understand, possessing the greater portion of the stock. The only banks outside of Manila are branches of the three Manila banks named. I don't know of a native laundry in the city. There are laundries run by Chinese and one or more by Japanese.

The fact is that the Chinese in the Philippines, as in the United States, defy competition. If left to themselves and allowed free action, they would take from the natives nearly every industry of the country, excepting perhaps rice-raising and other departments of agriculture. The Chinese are the most industrious people on the islands. As small traders, as manufacturers of certain articles of common use, as laborers, they already occupy, and I suppose for ages have occupied, the

field. The native is indolent, and by nature careless and easy-going. He works, and works hard at times, but is an intermittent worker. A Filipino with a few pesos in his pocket feels independent of the world. He will not work till an empty pocket compels him, or if he undertakes a task will demand exorbitant pay. The Filipino is an imitative creature. He may be called a complication of contradictions. He is a skillful penman, a skillful carver of wood, a natural musician, a lazy, sporting individual, whose wife is the manager and industrial element of the household. She, the wife, is the one who runs the Filipino laundry, which consists in washing clothes for individuals by pounding them on a rock in the primitive style of all Oriental countries. The Filipino woman is superior to the man in industry and thrift; many of the poorer class take in washing, which is done, as indicated, by individual effort, the laundry being conducted by the more enterprising and progressive Chinaman.

"There is no constitutional way to prevent the Filipinos from coming to this country if they become a part of the United States." The idea of the native of this Archipelago coming to the United States is absolutely ludicrous. The natives of any of the South Sea Islands are as likely to emigrate to a northern country as are the Filipinos. A large proportion of the ten million people referred to by ex-Governor Boutwell are savages, wild and barbarous as were the Apaches fifty years ago, more so than any North American tribe now. There are men whose ambition it is to accumulate heads, human and animal, which are piled around their dwellings, as found by a detachment of our troops on an expedition to the interior of Luzon. The same party lost one man, who was killed by a spear thrown from a clump of bushes. The little Negritos use long spears and poisoned arrows as weapons. The Tagals and Visayans and other more or less civilized tribes would never dream of emigrating to the United States. Why should they? There is no overpopulation in this Archipelago. The States of New York and Pennsylvania contain as great a population on less area of territory. Why should the poor man of the tropics leave his country for the frozen north? Here no one, however

poor, need starve or suffer from cold. Fish from the streams and bay are always to be had; so is fruit, in a measure. The poor in the civilized country of the northern world are poorer than the poor of the tropical world.

The workingman of the United States will never encounter competition from Filipino emigration. It is extremely doubtful whether the average native could live in our country if forced to remove there. If not from homesickness, he would probably speedily die from pulmonary diseases induced by the radical change of climate. He is attached to his own country. He avoids, rather than seeks, activity of action. His aversion to labor necessitates the emigration of Chinese coolies, whom he allows to monopolize the industries of his own country. Ever since the Spanish occupation, the unwelcome Chino has been tolerated from sheer necessity. He is the hewer of wood and carrier of water of the islands, and has been for three centuries. The native, instead of competing with workingmen of the United States, has suffered an alien race to monopolize the industries of his own country.

W. F. NORRIS.

Manila, May 17, 1900.

#### More "English Up to Date"

*To the Editors of The Outlook:*

In your issue of July 21 appears a very interesting two-page article by Henry Howard Stiles on "English Up to Date," in which the "complexion of our language" is illustrated by genuine examples "culled" from the writer's reading. All these show the erratic choice of users of language in their selection of words. But there are in the article other illustrations of similar sort to which Dr. Stiles does not invite attention. I venture to "cull" some of them as still further showing the marvelous flexibility of the language.

One of the possibilities is seen in the service *brilliant* is made to do, the writer using it three times in the two pages—"brilliant execution," "brilliant minister," and "brilliant description." The word is showy one and the inducement to use it is great. Most brilliant writers are fond of it.

The use of "adroit" as descriptive of *choice* is questionable. It was probably

the "elder" who was adroit in his choice. And how about "some instance where"? Is this use of *where* resorted to only further to illustrate the up-to-date English? If so, it should have been in some manner so indicated. From somewhere back in my experience comes a glimmer of knowledge that "is being exercised" is not just the correct form to be used. However, let us not be hypercritical. But certainly the tautological, though popular, "possibly I may have" cannot be regarded as good.

All of which goes to show that English up to date is a serious problem even to so eminent a scholar as Dr. Stiles.

W. C. WASHBURN.

#### Roosevelt Versus Roosevelt

*To the Editors of The Outlook:*

The Outlook has frequently maintained that Jefferson's purchase of uninhabited territory to be peopled by our own race was analogous to McKinley's purchase of densely inhabited territory, peopled by a race alien and hostile to our own. I do not ask space to argue this question, but I do ask that you reprint the inclosed clipping from an agricultural paper in Minnesota, showing that even your leader, Governor Roosevelt, before he was blinded by partisanship, recognized the immorality and folly of the kind of annexation he and you now defend.

X. Y. Z.

In his life of Thomas H. Benton, written just before the Spanish War, Governor Roosevelt, in writing of Benton's attitude upon the question of taking territory from Mexico after the war with that country, made these reflections, which unquestionably voiced his real sentiments at the time;

The general feeling in the West upon this subject afterward crystallized into what became known as the "manifest destiny" idea, which, reduced to its simplest terms, was that it is our manifest destiny to swallow up the land of all adjoining nations too weak to withstand us, a theory that forthwith obtained immense popularity among all statesmen of easy international morality!

This definition of "manifest destiny" is as true as it is pungently put, but rather puts the Governor in a hole, for probably there is a no more devout worshiper at the shrine of "manifest destiny" than he is now.

Further on, in discussing Benton's desire to acquire all territory possible on this continent, even the British possessions, he says that it would be well for us and for them if several of the Canadian provinces he names were States of the Union, but he says:

Of course no one would wish to see these or any other settled communities now added to our domain by force; we want no unwilling citizens to enter our Union; the time to have taken those lands was before settlers came

into them. European nations war for the possession of thickly settled districts, which if conquered will for centuries remain alien and hostile to the conquerors. We, wiser in our generation, have seized waste solitudes that lay near us, the limitless forests and never ending plains and the valleys of the great lonely rivers, and have thrust our own sons into them to take possession.

It is not surprising that Mr. Roosevelt wrote this way just prior to the Spanish War, for up to that time not a single citizen of the United States took a different view of these matters. The reader is left to make his own reflections upon the recent, sudden, and appalling changes in the policy of government and the views of many of our people.—*Farm Stock and Home* (Minneapolis).

[In our judgment Mr. Roosevelt would indorse these paragraphs to-day as accurate in all respects; The Outlook certainly indorses them, without altering a word or a letter.—THE EDITORS.]

#### South Africa: I.—A Pro-Boer View

##### *To the Editors of The Outlook:*

As for the war now going on in South Africa, it is only fair that you should let both sides have expression, so I take exception to your defense of England and assertion that the Boers were exclusive and ungenerous, to call attention to their offer to submit the question to arbitration. The United States might have had to arbitrate and decide, but Great Britain did not wish more than excuse for war, and war she has. It is not the English people, but the Government, that has forced this war. It was the English Government that forced the War of the Revolution; that forced the War of 1812; that would have liked to see the Union broken and secession win, just to have more chance to do business. We, as a Nation, owe no good will to the British Government. At this time they see that with alliance to this Nation the Anglo-Saxon race could dominate the world; therefore, we see evidence of British friendliness, founded on selfishness. Were conditions different, England would be hostile. It is a mere question of policy, not of kin or human sympathy.

England had no especial use for the Transvaal until its gold and diamond mines made it desirable. The entire history of Great Britain shows that its policy has been supremely selfish and mercenary. There has been no scruple as to using force to carry her ends—no hesitation as to conquering feeble nations when they could answer the ambition of British

greed. We have had all the proof of that that history can offer.

The American people recognize that the war in South Africa is another proof of England's determination to claim by force whatever she is covetous for. The Boers may not have the polish and refinement that is desirable, but neither had the cattle-raisers of our own West. There is no reason to doubt that they could and would improve with time and opportunity. That they have deep-seated, religious character we have every reason to believe.

Your correspondent is descendant from the very earliest English ancestry that came to America from 1616 to 1630. He has all the desire possible to see the day come when the Anglo-Saxon race shall be able to plant the truest freedom and most certain civilization all over the world. He is as much in sympathy with the English *people*—as they have manifested themselves in the past—as can be desired, but he has for three quarters of a century read history, studied governments, and much of the time has been a writer and maker of history in the Farthest West, and, with the lessons of time to go by, sees the British Government in all its selfish and arbitrary career. Therefore, he has sympathy for the Boers, having seen from history how treacherous and false England has been to them, as well as how false she has been to these United States.

It is true that British colonies have sent aid to the mother country in her time of need, but that is nothing compared to what the aid would be for the Boers could the most civilized nations send volunteers to fight her battles. All that saves English power is that South Africa is so remote that the lovers of freedom cannot get there.

SUBSCRIBER.

#### South Africa: II.—A Criticism and a Commendation

##### *To the Editors of The Outlook:*

There have been a great many misstatements in the American press regarding South African matters. One, for instance, which no one cognizant of the facts seems to have taken the trouble to contradict, is that explosives were sold as cheaply in the Transvaal as at Kimberley in a British colony. Since September, 1898, the price per case of No. 1 dynamite laid down at Kimberley has been 57s.

6d. for one brand and 50s. for another brand; blasting gelatine, 76s. 9d. The lowest prices on the Rand were 65s. and 87s. 6d., respectively—the schedule fixed by the Volksraad in August, 1899—too late to be of any material benefit to the mines before the breaking out of the war. This reduction was made at the same time that the dynamite concession was renewed. The previous prices were 75s. and 97s. 6d.

Of all the articles written on South Africa one of the most irresponsible, it seems to me, is that entitled "South Africa's Greatest Problem," by Edgar Mels, published in *The Outlook* of April 28. The writer presents his theme—the wrongs of the native races by the whites—in a picturesque, dashing style, but this is no excuse for numerous misstatements. On page 957 he says:

Thus the Kaffir is a human being save that he has no vote, and that he has no influential newspaper of his own to make things uncomfortable for the powers that be. He can only grumble under his breath, vow vengeance in his heart, and wait until the white man, weakened by internecine struggles, shall fall before the long-plotted vengeance of the Kaffir.

In this there are two allegations, both of which are untrue. The Kaffir in the British colonies *has* a vote, and he has a well-known and influential newspaper of his own—"Invo," a newspaper that wields a great influence in politics. The editor, Tengo Jabavu, is catered to by both parties. Recently another Kaffir paper has been started. The latter part of the paragraph is pure fancy on the part of the writer. On page 959 he says:

In no part of South Africa can the native own land. In Basutoland and in Zululand the community alone can hold land, while in other parts only whites can till their own pastures. So that the native has really no incentive to work save the necessity of eating.

The writer seems to think that the conditions of the Transvaal prevail through-

out South Africa. In the British colonies the natives have the same rights in regard to land tenures as the whites. There are plenty of natives who are land-owners and taxpayers in the immediate vicinity of Cape Town.

Mr. Mels's article gives a false impression throughout. In comparing the treatment of the natives in the Transvaal and in the British colonies, he says: "In the Cape Colony the treatment of the natives is even worse." He then proceeds to discuss the "Glen Grey Act," but in a superficial and misleading way, his main object being apparently to throw discredit upon Mr. Rhodes.

The Rev. Charles Phillips, pastor of the Congregational Church at Johannesburg, and a delegate to the late Ecumenical Missionary Conference in New York (see *Outlook* of May 5), gives a very accurate comparison and contrast between the Boer and British treatment of the natives. The difference between the two policies, as Mr. Phillips points out, is fundamental. However, there are plenty of thoughtful, liberal-minded men who believe that, while the British policy is right in the main, it errs in giving the native too large a share of liberty. The natives, according to this view, are like children and should be guided and controlled by their betters, not only for the good of the whites, but for their own good. It was in this spirit that the "Glen Grey Act" was passed. As an experiment in special legislation it has been remarkably successful. The object of the Act was beneficent. It was intended to remedy the worst evil among the natives—shiftlessness and idleness. By putting a premium upon industry it has effected something like a revolution in their habits, while it has given the Colony a plentiful supply of labor. The funds raised under the Act are devoted to the education of the natives.

Cape Town.

W. R. QUINAN.

